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BY

PANDIT A. M. SRINIVASACHARIAR

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84, R. H. ROAD, MADRAS - 4.

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BY

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FOREWORD

BY

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THE KRIPPA MATHY SASTRI  
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## FOREWORD

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THE author of the Amara Kosa, after describing the main characteristics of Puranas as including the story of the original and secondary creation, the genealogies of Gods and, Prajapatis, the chronicles of the different Manus and the histories of Royal dynasties, concludes his description by emphasising that apart from these specific topics, their value and importance consist in illustrating and amplifying the truths and injunctions of the ancient scriptures beginning with the Vedas. The commands of the Vedas are likened to those of a master, Prabhu Sammita. The teachings of the Puranas, on the other hand, are compared to the advice and counsel of friends, Subrit Sammita. It is from such a point of view that the five Lakshanas of the Puranas are regarded.

It will thus be perceived that cosmology and a description of the evolutionary process lead on to those stories, epilogues, and parables which are not put together, primarily for the purpose of furnishing a chronologically and textually accurate history of the times but are designed to

illustrate and enforce fundamental religious and ethical doctrines by means of apt examples. It is true that each Purana or Itihasa has certain preferences in regard to the object of its description or adoration, but it is noticeable that the so-called sectarian and propagandist character of these works is intrinsically of little significance. Indeed, the personage to whom is attributed the authorship of all Puranas is also supposed to have arranged the Vedas and compiled the Brahmasutras. A superficial study of the Laelas or exploits of various deities may lead an observer to the conclusion that each Purana involves the exaltation of its favourite deity and a denial of Godhead to other deities. Solely for the purpose of intensifying devotion to some particular manifestation of the Divine, a special Avatar is often described as the Supreme. The innate catholicity and unity of our faith are, however, affirmed at every turn. Rama was a devotee of Siva, as was Arjuna, the companion of the Lord Sri Krishna, and he performed tapas to Maheswara to secure the Pasupatastra. The Vayu Purana asserts in so many words that he who affirms superiority and inferiority amongst Divine manifestations is a sinner. The purport of all the Puranas, says the Maha Bharata, is identical.

It has been a favourite diversion of some critics of the type of Macaulay to ridicule the geography of the Puranas or their historical authenticity and to accuse them of gross exaggeration and distortion. It cannot be denied that historical and geographical accuracy is frequently sacrificed to poetic or rhetorical effect in this species of literature and that to point a particular moral there is very often an over-emphasis of a special virtue as in the cases of Sibi or Karna or Harischandra. This, however, is a frequent phenomenon and in arriving at final judgments on innate values, it would be foolish to lay stress on the patent difficulties, geographical, biological and historical, presented, let us say, by the Book of Genesis, or by the Egyptian Book of the Dead or by the Book of Revelation and many other works of ancient origin. A comparative study of the Four Gospels of the New Testament would disclose many contradictions both as to the genealogy and the actions and miracles of Jesus Christ and the history of the Lord Buddha as narrated in the various Jatakas may be subjected to the same criticisms. But to pursue this line of thought is to ignore that the Itihasa, the Puranas and the Jatakas and the Gospels are not meant to be a substitute for Bashker or Murray and do not

purport to be compendia of history for schools and colleges. They take certain great lives as illustrative of attributes or potentialities and all the historical, personal and geographical factors are regarded from this perspective and not in that of a Directory. Few also will agree with those students of the Puranas and the Gospels of the old world who adopt an esoteric interpretation in respect of every story or incident. Some there have been who assert that the seven Dvipas or islands referred to in the Puranas are the seven Prakritis, that the salt sea surrounding the Jambudweepa is the ocean of worldly miseries, that Benares or Kasi is the Agnachakra, the spot between the eyebrows and that Ganga, Yamuna and Sarasvathi are the three Nadis. To pursue this path is to miss the essential human quality and appeal of this great literature.

A modern German scholar has appraised the leading characters of the Maha Bharata as the symbolical representations of conditions and events appertaining to the Aryan conquests. While such a treatment of the Puranas may have more substance than other theories, yet it is not a just evaluation of their import. The most reasonable and, with all humility, the most satisfying interpretation is to look at these works as the productions

of gifted men who, availing themselves of certain pre-existing historical and religious traditions and the accounts of the exploits of historic and pre-historic characters, wove these traditions and stories into a connected web of narrative, anecdote, episode and homily, such Itihasa and Purana reflecting certain attitudes towards life and also reflecting perhaps the psychology of the authors themselves and their preferences and antipathies. The importance of the Puranas, therefore, to us does not inhere in their history or geography. They form a body of writings expository of the profound truths inherited by the race and originally enunciated in the Vedas and Upanishads their avowed purpose being to popularise these truths in a striking form so as to appeal to the hearts and souls of an essentially emotional and religious people. The Ramayana gives many-sided pictures of Kings who led a spiritual life and of ascetics who played a great part in the affairs of nations. A series of difficult situations is delineated and the impact of evolved but nevertheless very human souls with these situations is skillfully pictured. Dharma which was regarded as the chief factor shaping and modifying man's life is the leit-motif of the Ramayana and its many episodes. Valmiki, it will be noted, has not laid emphasis on rituals and ceremonial conformities;



and although some ethical problems may be approached differently in this sophisticated age, the Epics nevertheless stand as the most conspicuous vindication of the Arya Dharma. The Maha Bharata is a treasure-house of secular and religious learning and anecdote. It has been rightly termed a Purana and Samhita in addition to being a great Kavya. It is also a Sutra or a Manual on ethics, polity and morality. It delineates a glorious epoch of Indian civilisation when the caste system still remained fluid and had not become rigid. The Brahmanas were not only priests but fighters. The Kshatriyas were fighters and also great philosophers. The Ramayana and the Maha Bharata are today the foundation of Hindu ethics and in both are expounded and dramatised all those truths connected with Karma and rebirth and destiny and the essential uniformity and inflexible justice of the Divine law which form the psychological bedrock of Hindu life.

Hinduism and the Puranas are, when rightly analysed, neither mutually contradictory nor sectarian in outlook. They should be regarded as a whole, as a compendious portrayal of human rights and obligations and as an illustrative encyclopaedia of Hindu life not only as it has been but as it ought to be lived.

Mr. G. A. Natesan who has throughout his enterprising and successful career as Editor and publisher concerned himself largely with the issue of biographies and topical sketches and compendia of up-to-date information, has recently devoted himself to the task of supplying our people with cheap and accessible editions containing summaries of some of our religious classics in the 'original Sanskrit accompanied by a translation. He has, in succession, placed before the public condensations of the Itanayana, the Maha Bharata, the Upanishads and the Bhagavata in the poet's own words and has further brought together some of the most notable prayers and hymns from a variety of sources beginning with the Vedas and coming down to the latest specimens of stotras.

He has now presented us with a collection of episodes and stories scattered through the Itihayas and the Puranas exemplifying some of the outstanding ethical and moral qualities that have characterised the heroes and heroines of ancient India and the ideals of manhood and of womanhood as envisaged by our forefathers. As Sir Radhakrishnan has stated in his Foreword to Mr. Natesan's condensation of the Maha Bharata, these stories give a just and illuminating account of the Indian genius both in nobility and

greatness and its weaknesses and insufficiencies. The play of great passions, and the results of infirmities and vices are all set out as well as epic heroisms, and great sacrifices and undaunted devotion to strongly-held ideals. The story of Vasumitra and Sakonika, the loyalty of Savitri victorious even over destiny and fate, the punishment that awaits pride, the extreme filial devotion of Puru to his father Yayati, the unforgettable life-history of Nala and Damayanti and the exhibition of stern rectitude and comprehensive kingly virtues by the epic figure of Harischandra, the immeasurable liberality of Karna, the play of the personalities of Sita and Anasuya and Draupadi and Satyawatma are among the gifts bestowed on the reader. What a glorious record of idealism and heroism and what a cluster of great characters, some great in evil and so many great in the pursuit of Dharma and all that it connotes!

Throughout this species of composition it must be conceded that some of the virtues and vices are over-emphasised. But one cannot forget that the Puranas must be judged upon different artistic standards from those that are applied to a 19th century work of fiction. Like the bronzes and the temple architecture of South India, what matters to the

Indian poet and artist is the essential meaning and symbolism. He concentrates on the adequate translation of an idea or an ideal into literary or artistic form so as to produce a certain ethical or religious effect. To those brought up in the modern European tradition associated with the science and the criticism of the Victorian Era, many parts of the *Upakhyanas* may suffer from the faults of distortion or over-stressing. This is a charge to which Homer and Dante and Milton and Goethe must plead guilty. Surely the last is, however, the totality of the effect produced. And judged by that test, the *Itihasa* and the *Puranas* satisfy the fundamental canons of all art and of literature, in that they serve the intended purpose, that purpose being, by admiration, by terror, by love and in fine by the sublimation of emotions, to make the mind and spirit apt to receive ethical and religious messages of high impact designed to fit men and women to face the baffling problems of life and conduct.

In producing this volume—the sixth of a notable series—Mr. Natesan has rendered a permanent service to the present generation of Indians who are only slowly awakening to the many-sided importance of their precious heritage.

C. P. RAMASWAMI AYYAR.

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PUBLISHER'S NOTE

I feel thankful that I have been privileged to add a sixth volume to the series of condensations and selections from our ancient books which I have been able to issue in rapid succession during the last few years. This new book "Upakhyan Mala", which may be truly described as a garland of stories from the Itihases and Puranas, is quite a unique publication. All the stories in this volume afford inspiring and instructive reading. Some of them bring out in bold relief the noblest ideals of Indian womanhood. Others serve to draw prominent attention to the time-honoured and basic Aryan virtues of courage, perseverance, charity and truthfulness. I venture to claim that not only this book but the five volumes issued in this series, form, in themselves, a compendious encyclopaedia of all that is noble and highly prized in our ancient Indian literature.

The credit for the compilation and the condensation is due to Pandit A. M. Srinivasachariar who, if I may say so, has a special genius for work of this kind.

I should like to express my obligations to Mr. V. Narayanao who has taken great pains to make the translation readable, keeping close at the same time to the spirit of the original verses.

I cannot sufficiently thank my friend Mr. E. Balasubrahmanya Ayyar who has ungrudgingly helped me by reading through the proofs and also by making valuable suggestions both in regard to the selection of the verses and in regard to the translation of the series.

Lastly, my warmest thanks are due to my old friend "C. P."—Dr. Sri C. P. Ramaswami Aiyar, F.C.S.I.—the versatile scholar-statesman, who has found time, amidst his strenuous and responsible duties, to write this valuable and interesting Foreword.

April, 1912.

G. A. NATESAN.

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THE KIPPURWAMY SASTRI  
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॥ उपख्यानमाला ॥

## UPAKHYANAMALA

॥ विश्वामित्रचरित्रम् ॥

## VISVAMITRACHARITRA

[The story of Visvamitra occurs in the *Dalakhanda* of the *Ramayana* of Valmiki. Visvamitra takes Rama and his brother Lakshmana to king Janaka's city, Mithila. Janaka's preceptor, Satsenanda, tells Rama the story which is condensed in the words of Valmiki in the following pages. Here and there, the narrator of the story, Satsenanda addresses Rama, and hence the terms of address in the condensed version. Visvamitra, the famous Kshatriya ruler, came into conflict with the great sage Vasishtha and was subdued by his tapas, whereafter Visvamitra became desirous of attaining the status of a Brahma-rishi practicing severe penances. After undergoing various trials and tests, he obtained the recognition of the great sage Vasishtha himself of his status of a Brahma-rishi.]

प्रजापतिसुतश्चासीत्कुशो नाम महीपतिः ।

कुशस्य पुत्रो बलवान् कुशनाभस्तुघार्मिकः ॥

There was a son of Prajapati, king Kusa by name; Kusa's son was the mighty Kusanabha, who was very righteous.

कुशनाभसुतस्त्वासीद्गाधिरियेष विभूतः ।

गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥

And the son of Kusanabha was renowned as Gadhi; Gadhi's son was the illustrious Visvamitra who became a great sage.

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ॥

The illustrious Visvamitra protected the earth (as its ruler).

कदाचित्तु बृहत्तेजा योजयित्वा वरुचिनीम् ।  
 नगराणि सराशूणि चित्तरश्माजगाम ह ।  
 वसिष्ठस्याध्वमपदं ब्रह्मलोकमिवापरम् ॥

Once upon a time, the illustrious one (Visvamitra), taking his army with him, toured the towns and the country and arrived at the hermitage of Vasishtha which was like another (Brahma-loka) Heaven.

स दृष्ट्वा परमप्रोतो विश्वामित्रो महाबलः ।  
 प्रणतो विनयाहोरो वसिष्ठं जपतां वरम् ॥

On beholding (the hermitage), the mighty Visvamitra was supremely pleased; and (the warrior) he reverently made obeisance to Vasishtha, foremost among those who do Japa.

स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना ॥

And he was told by the high-souled Vasishtha: "Welcome unto you."

आसने चास्य मन्थान् वसिष्ठो ष्यादिदेश ह ॥

And the holy Vasishtha ordered a seat for him.

उपविष्टाव च तदा विश्वामित्राय धीमते ।

यथान्वायं मुनिवरः फलमूलाभ्युपाहरत् ॥

And then, to the wise Visvamisra who was seated near him, the great sage offered fruits and edible roots in the proper way.

ततो वसिष्ठो भगवानुवाच ब्रह्मसन्निव ।

भातिष्यं कर्तुमिच्छामि बलस्यास्य महाबल ।

तव वैशाखमेपस्य यथाहं संप्रतीच्छ मे ॥

Then the holy Vasistha said smilingly :  
"O mighty one! I wish to entertain in a fitting manner [as guests] this army as well as you who are immeasurably great. Accede to my wish."

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः ।

कृतमित्यब्रवीद्वाजा प्रियवाक्श्रेण मे त्वया ।

फलमूलेन भगवन् विद्यते यत्तवाश्रमे ।

नविष्यामि नमस्तेऽस्तु वैशेषेणैश्वर्य चक्षुषा ॥

Thus addressed by Vasistha, the most wise king Visvamisra said : "O holy one! Hospitality has already been afforded by

you to me by your loving words (of welcome) and by (the offering of) the fruits and edible roots which were to be found in your hermitage. I shall depart now; my obeisance to you; regard me with friendly gaze."

न्यमन्वपत चर्मात्मा पुनः पुनरुदारधीः ॥

(But) the generous-minded and virtuous Vasishtha pressed (his) invitation again and again.

वाढमित्येष वाषेयो वसिष्ठं प्रयुनाच ह ॥

And (the son of Gadhi) Visvamisra told Vasishtha, "so be it"

मास्तुहाव ततः प्रीतः कस्मार्थी धृतकस्मयः ॥

Then, pleased (with the answer), the sinless one (sage) called out to the cow Kalmashi:

सबलस्वास्व राजर्षेः कर्तुं व्यवसितोऽस्म्यहम् ।

भोजनेन महार्हेण सत्कारं संविधास्व मे ।

अन्नानां निचये सर्वं सृज त्वं क्षणमे त्वर ॥

"To this salaty king together with his army, I am endeavouring to do honor by offering an excellent feast. Arrange it for me; Sabala! Hasten and create all kinds of food in plenty."

एवमुक्त्वा वसिष्ठेन शबला विद्ध्येः तथा ॥

Thus told by Vasishtha, Sabala produced (everything) accordingly.

सर्वमासीत्सुसन्तुष्टं विश्वामित्रबलं तदा ॥

Then the entire army of Visvamitra was well satisfied (with the feast).

सान्तःपुरवरो राजा सामात्यः पूजितस्तदा ।

शुकः परमहर्षेण वसिष्ठमिदमब्रवीत् ॥

Then the king, who was honored along with his exalted harem and the ministers, was exceedingly delighted and spoke these words to Vasishtha.

पूजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसन्तुष्टः ।

श्रूयतामभिधास्वामि वाक्यं वाक्यविशारद ॥

“O Brahman! I have been immensely honored and respected by you who deserve to be respected (by me). Listen, O learned in discourse, while I speak these words :

मया शतसहस्रेण शीवतां शबला मम ।

एतां हि भगवन्नेतद्दशहारी च पार्थिवः ॥

“Let Sabala be given to me (in exchange) for a hundred thousand cows; O holy one! This is verily a jewel; and a king can take away jewels.”

एषमुक्तस्तु भगवान् प्रत्पुत्रान्न मदीपतिम् ।

नाहं शतसहस्रेण नापि कोटिशतैर्मयाम् ।

राजन्दास्यामि शबलां राशीभीष्टजतस्य वा ॥

Thus addressed, the holy one answered the king: “King, I will not give Sabala (in exchange) for a hundred thousand cows or even for hundreds of crores of cows or for heaps of silver.

वस्यां इध्यां च कल्पे च प्राणयान्ना तथैव च ।

आयत्तमग्निहोत्रं च बलिहोमस्तथैव च ।

सर्वस्वमेतत्सत्त्वेन मम तुष्टिकरी सदा ।

कारणैर्वहुभी राजन् नृदास्यै कामदोहिनीम् ॥

On her are dependent the (Havya) offerings for the Devas and the (Kavya) offerings for the manes and even the journey



of life; likewise, the sacrificial offerings made in fire and oblations of food and ghee are dependent on her. This (cow) is my entire fortune. In truth, she constantly gives me satisfaction; for (these) several reasons, I will not give her away who yields me whatever is desired."

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः ।

नीयमाना राजभटैः विनिश्चस्य पुनःपुनः ।

निर्धुंय तांस्तदा भूत्यान् रुदन्ती चेद्ममवतीम् ॥

When the sage Vasistha would not part with the *Isana-dénu* (who yielded whatever was wished for) she was taken away by the king's soldiers; she sighed again and again and then shook those servants off from her and, weeping aloud, she spoke this:

भगवन्किं परित्यक्ता त्यगाऽहं ब्रह्मणस्तुत ।

यस्माद्वाजपटा मां हि नयन्ते स्वस्तीकाश्रयः ॥

"O holy son of Brahma! Have I been forsaken by you? For, the king's men take me away from your presence."

एवमुक्त्वा ब्रह्मविरिद्ं वचनमब्रवीत् ।

शोकसन्तप्तहृद्यां स्वसारमिव दुःखिताम् ॥

Thus addressed, the Brahmin sage spoke these words to her, who was like a sorrowing sister and whose heart was afflicted with grief :

न त्वां त्यजामि क्वचिन्नापि मेऽपकृतं त्वया ।

एव त्वां नयते राजा बलान्मत्तो महाबलः ॥

"I have not forsaken you, Sabala; nor has any harm been done to me by you. This king who is very strong and proud of his strength takes you away (from me)."

एवमुक्त्वा वसिष्ठेन प्रभुवान् विनीतवत् ।

न कलं क्षत्रियस्याहुर्ब्राह्मणो बलवत्तरः ।

नियुञ्ज्व मां महातेजसंभृत्प्रह्वलसंभृताम् ।'

तस्य दर्पवत्त्वं यत्तत्राश्रयामि दुरात्मनः ॥

Thus told by Vasishtha, she replied in all humility : "They say that a warrior has no strength and that the Brahmin is stronger. Illustrious one! Employ me, equipped with your Brahmin power; and I shall destroy whatever pride of strength belongs to this wicked man."

सृजस्येति तदोवाच बलं परबलार्हणम् ।

तस्य तद्वचनं श्रुत्वा सूरभिः साऽसृजसदा ॥

Then he said : " Create an army which will destroy the enemy's army." On hearing those words that cow Surabhi thereupon created (an army).

तस्या हुम्भारबोलुष्टाः पल्लवाः शतशो [सृज] ।

नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः ॥

Arising from her bellowing noise, Pallavas by hundreds destroyed the entire army, as Visvamitra was looking on.

दृष्ट्वा निपूदितं सैन्ये वसिष्ठेन महात्मना ।

विश्वामित्रसुतानां तु शतं नानाविधासुधम् ।

अभ्यधावत्सुसंक्रुद्धं वसिष्ठं जपतां वरम् ॥

Seeing the army destroyed by the high-souled Vasishtha, the hundred sons of Visvamitra, armed with various kinds of weapons, ran towards Vasishtha, the best of devotees (those who do Japa), who was extremely angry.

हुंकारेणैव तान् सर्षान् ददाह भगवानृषिः ॥

The holy sage burnt them all by merely uttering 'Hiss'.

सर्वदृष्टिस्तथाऽऽविष्टो विश्वामित्रोऽभवत्तदा ॥

Then Visvamitra felt ashamed and was weighed down with care.

स पुत्रमेकं राज्याय पालयेति नियुज्य च ।

शुचिर्वा क्षत्रधर्मेण दानमेवान्दपद्यत ॥

Directing one of his sons to rule over the kingdom of the earth according to the Kshatriya code of conduct, he retired into the forest.

स गत्वा हिमवतपार्श्वे किन्नरोरगसैवितम् ।

महादेवप्रसादार्थं तपस्तेषु महातपाः ॥

He went to the Himalayan region where *Kinnaras* and *Uragas* (seraphs and serpents) reside; and there he, endowed with great powers of penance, practised austerities with a view to obtaining the grace of Mahadeva.

केनचिन्मथ कालेन देवेभ्यो वृषभध्वजः ।

दर्शयामास वरदो विश्वामित्रं महाभुक्तिम् ॥

Then, after some time, Siva, the Lord of the gods, with his bull-banner, manifested Himself before the great sage Visvamitra, as the Giver of boons.

वरदोऽस्मि वरो वस्ते काङ्क्षितः सोऽभिधीयताम् ।

एवमुक्त्स्तु देवेन विश्वामित्रो महातपाः ।

प्रणिपत्य महादेवमिदं कथनमब्रवीत् ॥

"I shall give you a boon; whatever boon is desired by you, let that be uttered."

Thus told by God Mahadeva, Visvamitra of great austerities fell down at His feet and spoke these words:

यदि तुष्टो महादेव धनुर्वेदो ममानय ।

साङ्गोपाङ्गोपनिषद्ः सरदस्यः प्रदीयताम् ।

"If you, immaculate Mahadeva, are pleased, let (*Dhanur-Veda*) knowledge of archery with its (*Angas, Uparagas, and Upanishads*) sections, sub-sections and secretaries be given to me."

एवमस्तिष्ठाति देवेशो वाक्पयसुक्तवा गतस्तदा ॥

The lord of the gods said: "Let it be so," and then went away.

प्राप्य वास्वाणि देवेशाद्दिव्यामिशो महाबलः ।

इतमेव तदा मेने वसिष्ठसृष्टिसत्तमम् ॥

And the valiant Visvamitra having obtained from the lord of the gods the (*Astras*) weapons of war, thought of Vasistha, the best of sages, as already destroyed.

ततो गत्वाऽऽश्रमपदं मुनीन्वास्त्राणि वार्षिभः ॥

Then going to the hermitage (of Vasistha), the king hurled the weapons (*Astras*).

उदीर्यमाणमस्य तद्विभ्यामिदस्य धीमतः ।

एहा विप्रदुता भीता मुनयश्शतशो दिशः ॥

Seeing those weapons of the intelligent Visvamitra proceeding towards them, the sages were afraid and ran away, by hundreds, hurriedly in several directions.

वसिष्ठस्वाधमपदं शून्यमासीन्महत्प्रभवः ।

The high-souled Vasishtha's hermitage became completely deserted.

आधमं विरलंबुद्धं यद्विनाशितधानसि ।

दुष्टाचारोऽसि यन्मूढ तस्मात्त्वं न भविष्यसि ॥

"As you have destroyed (my) hermitage which has for a long time been flourishing, as you, fool, have become an evil-doer, therefore you shall cease to be."

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः ।

आग्नेयनस्त्रमुत्क्षिप्य तिष्ठ तिष्ठेति वाजवीत् ॥

Thus challenged by Vasishtha, Visvamisra of great prowess hurled the (*Agneya Astra*) divine weapon of Fire and cried: "Stand up! Stop!"

ब्रह्मदण्डं समुत्क्षिप्य फालदण्डमिवापरम् ।

वसिष्ठो भयवान् क्रोधादिर्षं वचनमब्रवीत् ॥

The holy Vasishtha raised aloft (his) Brahman staff, which looked like another Yama's staff and spoke these words in anger :

क्षययन्धो स्थितोऽस्म्येष यद्वलं तद्विदर्शय ।  
 नाशयाम्यद्य ते इयं शस्त्रस्य त्वं नाशिकम् ।  
 क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं महत् ।  
 पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन ॥

"You who are by mere accident of birth a Kshatriya! Here am I, standing firmly. Exhibit whatever strength you have. O son of Gadhi! I shall this day destroy your pride (of strength) and that of your (divine) weapons. Kshatriya, vile and contemptible! where is your Kshatriya prowess, and where the great strength of the Brahman? Behold the excellence (divine character) of my Brahman strength!"

तस्यास्त्रं नाशियुवस्य पौरमाश्लेषमुद्यतम् ।  
 ब्रह्मद्वयेन तच्छुभ्रान्तमश्लेषेण इषाम्भसा ॥

The fierce (*Agneya*, *Astra*) weapon of Fire hurled by the son of Gadhi was quenched by the Brahman staff, even as the force of fire is quenched with water.



वासुधैव कुटुम्बकम् वा येन्द्रं वाशुपत्नं तथा ।  
 येषीकं चापि विश्वेभ्य कुपितो वासुधिनन्दनः ।  
 मानवे मोदने वैव गान्धर्वो स्वापने तथा ।  
 वसिष्ठे जपतां श्रेष्ठे तदङ्गुलिभ्यामवत् ॥

The son of Gadhi, thereupon, became angry and hurled at Vasishtha, the best of those who utter prayers, the weapons of Varuna (the Sea God), Rodra, Indra and Pasupati, and the weapon Aishika (made of reeds) and the weapon of Manu, and the Mohana weapon (which makes one swoon) and the Gandharva weapon and the Strapana weapon (which makes one fall asleep).

तानि सर्वाणि दृष्टेन प्रसूते ब्रह्मणः सुतः ॥

But (the son of Brahma) Vasishtha devours all those weapons by means of his staff.

तेषु ज्ञानेषु ब्रह्मास्त्रं विश्वान्गाधिनन्दनः ॥

When those weapons were rendered powerless and ineffective, (the son of Gadhi) Visvamitra hurled the weapon of Brahma.

त्रैलोक्यमासीत्संब्रह्मं ब्रह्मास्त्रे समुदीरिते ॥

When the (Brahmastra) weapon of Brahma was invoked, all the three worlds were struck with awe.

तदम्बुक्षुं महाघोरं ब्राह्मं ब्राह्मेण तेजसा ।

ब्रह्मास्त्रं प्रसमानस्य वसिष्ठस्य महात्मनः ।

त्रैलोक्यमोहनं रोद्धुं रूपमालीशुदायणम् ॥

When the high-souled Vasishtha consumed even that most terrible Brahmanic weapon of Brahma by means of his Brahman power, his form became most fierce and terrible to behold and caused all the three worlds to swoon (at the sight).

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।

वरीच्य इव निष्पेतुरग्नेर्धुमाकुलार्चिषः ॥

From all the hair-follicles of the high-souled Vasishtha's body emanated scorching rays, like tongues of fire obscured by smoke.

ब्राह्मसङ्काशश्च वसिष्ठस्य केशराद्यतः ॥

And the Brahman staff held aloft by Vasishtha shed a lurid light.

ततोऽस्तुवन्मुनिवृणाः वसिष्ठं जपतां वरम् ।  
 निगृहीतरुचवा ब्रह्मन् विभ्वाभिषो महातपाः ।  
 प्रसौद् जपतां श्रेष्ठ लोकास्तस्यु मतम्वथाः ॥

Then the several groups of sages extolled Vasishtha the best of those who utter prayers: "By you, O Brahma, Visvamitra of great austerities has been vanquished. Be gracious, O best of those who pray, and let the worlds be free from agony."

एवमुक्तो महातेजाः शमं चक्रे महातपाः ॥

Thus requested, Vasishtha, who was great in austerities and in power, became calm and tranquil in mind.

विभ्वाभिषोऽपि निरुतो चिन्तित्वस्येदमब्रवीत् ।  
 चिन्वत् क्षत्रियवत् ब्रह्मणेजोवत् वरम् ।  
 एकेन ब्रह्मदण्डेन सर्वास्त्राणि हृतानि मे ।  
 तदेतत्समयेऽप्याहं प्रसूनेन्द्रियमानसुः ।  
 तपो महत्समास्त्रास्ये वद्वै ब्रह्मत्वकारणम् ॥

And the vanquished Visvamitra sighed and exclaimed thus: "The strength of the Kshatriya is contemptible strength; the

strength of (Brahma's) Brahman power is (real) strength; by means of a single staff of Brahman, all (these) weapons of mine have been destroyed. Therefore, convinced of this fact, I shall with mind and senses pure and tranquil, persevere in the performance of severe austerities, which is verily the source of Brahman-hood.

सतस्सुतसद्दुदयः स्मरन्निबद्धमात्मनः ।

सताप परमं शरं विश्वामित्रो महत्तपः ॥

Then, remembering his defeat and with a burning heart, Visvamitra practised most severe and terrible austerities

पूर्वे वर्षसहस्रे तु ब्रह्मा लोकवितामहः ।

अत्रधीन्मधुरं वाक्यं विश्वामित्रे तपोधनम् ॥

When a thousand years had passed, Brahma, grandfather of the universe, spoke these sweet words to Visvamitra who had become rich in austerities.

अनेन तपसा त्वां तु राजर्षिरिति विशद्वे ।

एवमुक्त्वा महामेजा जगाम सह देवतैः ॥

"Because of these austerities, we recognise you as a royal sage (Rajarshi)." So saying, the resplendent Brahma went away with the gods.

विश्वामित्रोऽपि तच्छ्रुत्वा द्विया किञ्चिदवाकुलः ।

दुःशेन महताऽऽचिष्टस्तमन्युरिदमवधीत् ॥

And Visvamitra, as he heard it, hung his head down slightly in shame and, overpowered by excessive sorrow, spoke these words in resentment:

तपश्च सुमहत्तमं राजर्षिरिति मां विदुः ।

देवाः सर्षिमयाः सर्वे नास्ति मन्ये तपः फलम् ॥

"Very severe austerities have been performed; and yet all the gods, with the hosts of sages, regard me only as a (Rajarsi) royal sage. I think that it is no (adequate) recompense for the austerities."

एवं निश्चित्य मनसा भूय एव महातपाः ।

तपश्चकार [काकुत्स्थ] परमं परमात्मवान् ॥

Thus resolving, he who had performed great austerities again practised with firm determination the highest austerities.

एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ।

त्रिसङ्कुरिति विश्वात् इक्ष्वाकुकुलमन्दनः ॥

At the same time (as these austerities were practised), there was a descendant of the family of Ikshvaku, famous as Trisanku, who was truthful in speech and had subdued his senses.

तस्य बुद्धिस्तमुपजा यजेयमिति [राघव] ।  
 यच्छ्रेये स्वशरीरेण देवानां परमां मतिम् ॥

The idea occurred to him that he should perform a sacrifice and reach the highest abode of the gods with his own (mortal) body.

स वसिष्ठं समाहूय कथयामास चिन्तितम् ।  
 अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना ॥

He went for Vasishtha and told him about his idea; and he was told by the high-souled Vasishtha that it was an impossible task.

ततस्तत्कर्मसिष्यर्षे पुत्रांस्तस्य गतो नृपः ।  
 अग्रचीरसुमहाभानान् सवन्निव कृताञ्जलिः ॥

Then, for the purpose of accomplishing that object, the king went to the sons of Vasishtha; and holding the palms of his hands together in reverence, he spoke to those illustrious persons (thus):

गुरुपुत्रानहं सर्वान्ममकृत्य प्रसादये ।  
 ते मां भवन्तः सिष्यस्य याज्ञवल्कु समाहिताः ॥  
 सशरीरो यथाऽहं हि देवलोकमवाप्नुयाम् ।  
 प्रत्याश्वातो वसिष्ठेन गतिमन्यां तपोधवाः ।  
 गुरुपुत्रानृते सर्वान्नाहं पश्यामि काश्चन ॥

" Paying obeisance to all of you, sons of my preceptor, I beseech you: May your revered selves be latent on success and perform a sacrifice on my behalf so that I may indeed reach the world of the gods with this body (of mine). You who are rich in austerities! Rejected by Vasishtha, I do not see any serious other than all the sons of that preceptor."

ततस्त्रिशङ्कोर्षचनं श्रुत्वा क्रोधसमन्वितम् ॥  
 कर्षिपुत्रशते [राम] राजानमिदमब्रवीत् ।

Then, on hearing those words of Tāsanku, the hundred sons of the sage (Vasishtha) became angry and told the king this :

अशक्यमिति चोवाच वसिष्ठो भगवानृषिः ।

तं ययं वै समाहर्तुं कर्तुं शक्यताः कथं तव ॥

"The holy sage Vasishtha has said: 'It is impossible to do it.' How, indeed can we complete that sacrifice of yours?"

तेषां तद्ब्रुवन् क्षुब्धा राजा वचनमब्रवीत् ।

अन्यां गतिं यमिष्यामि स्वस्ति वोऽस्तु तपोधनाः ।

On hearing the words of these (sages), the king said: "I shall seek another saviour; may peace be with you, you who are rich in austerities!"

कृषिपुत्रास्तु तद्ब्रुत्वा याज्वेयं वीर्यार्थसंहितम् ।

शैषुः परमसंकुशाश्चण्डालत्वं यमिष्यसि ॥

When the sons of the sage (Vasishtha) heard those words which had a sinister meaning, they were in a great rage and cursed him: "You shall become an outcaste (Chandala)."



अथ राज्यां स्वर्गीत्यायां राज्ञा चण्डालतां गतः ।  
नीलवस्त्रधरो भीलो जगाम परमात्मवान् ।  
इह्यमानो दिवारात्रं विश्वामित्रं तपोधनम् ॥

Then, as that night passed off, the king became a Chandala; he was dark and was wearing dark-blue clothes; though scorched by sorrow day and night, he went, with supreme confidence, to Visvamitra, rich in austerities,

विश्वामित्रस्तु ते दृष्ट्वा मुनिः काकुष्यतां गतः ।  
इह जगद् भद्रं ते राजपुत्र महाबल ।  
अयोध्याधिपते धीर क्षापाच्चण्डालतां गतः ॥

And Visvamitra saw him; and the sage was overwhelmed with pity and spoke (to him) thus: "May it be well with you, strong and valiant prince! Lord of Ayodhya, you who have become a Chandala by a curse."

अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः ।

अञ्जवीभ्रातृश्लिवाकर्ण्य वाक्यतो वाक्यकोविदम् ॥

Then on hearing these words, the king who had become a Chandala closed the palms of his hands together in adoration and, knowing what to speak, addressed these words to him, who was expert in speech :

प्रत्याभ्यासोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ।

अनवाप्स्यैव तं कामं मया प्राप्तो विपर्ययः ।

सशरीरो दिवं यायामिति मे सौम्य वदानम् ॥

"I have been forsaken by my preceptor and by his sons also; and this misfortune has come to me, without my getting what I desired. My wish was, O benign one, that with this body I should go to Heaven."

धर्मं प्रयत्नमानस्य यत्नं चाहर्तुमिच्छतः ।

परितोषे न यच्छन्ति गुरवो मुनिपुङ्गव ॥

"O great sage! my preceptors are not pleased with me, who am striving in the path of virtue and am anxious to perform the requisite sacrifice."

तस्य मे परमार्तिरस्य प्रसादमभिकाङ्क्षुः ।

कर्तुमर्हसि भद्रं ते वैशोपहतकर्मणः ॥

"To me who am thwarted by Fate and very much distressed and who long for your favour, you must be beneficent, may it be well with you!"

नास्यां गतिं भविष्यामि नाभ्यः शरणमस्ति मे ।

दैवं पुरुषकारेण विमर्शयितुमर्हसि ॥

"I shall not go to any other saviour; there is none other who can save me. You must avert Fate by (your) manly effort."

पेक्षवाक आगतं वत्स जानामि त्वां सुधार्मिकम् ।

शरणं ते भविष्यामि ना वैशोर्नृपपुङ्गव ॥

"Prince of the Ikshvaku line! welcome, my dear boy! I know you are very virtuous in conduct. I shall be your saviour. Do not be afraid, my good prince!"

मुनशापकृद्धं रूपं यदिदं त्वयि वर्तते ।  
 अनेन सह रूपेण सशरीरो गमिष्यसि ।  
 हस्तयातमहं मन्त्रे स्वर्गे तव नराधिप ।  
 यस्त्वं कौशिकमगम्य शरभ्ये शरणागतः ॥

"With your body, which is now transformed by the curse of your preceptors, you shall go (to Heaven). I consider (Swarg) Heaven within the reach of your hands. O prince, as you have come to Kausika and surrendered yourself to one who can save you."

एवमुक्त्वा महातेजाः शिष्यामेतदुवाच ह ।  
 सर्वाभूषितान्वयस्त्रा आनयध्वं नमाहवा ॥

After saying thus, the illustrious one (Visvamitra) told this to his disciples: "My dear boys, bring here, by my command, all the sages."

तदाहवाऽऽहम्पुरथ देशेभ्यो ब्रह्मवादिनः ॥

Then by his command, many learned Brahmins arrived there from many places.

वाङ्मह्य महातेजा विभ्रमिन्द्रोऽभवत्कृत्वा ॥

And the illustrious Visvamitra became the chief priest at the sacrifice.

चकारावाहनं तत्र भगार्थं सर्वदेवताः ।

नाभ्यागमन्तदाहूता भगार्थं सर्वदेवताः ॥

And there he invoked all the gods in order that they might take their shares (of the sacrificial offerings); but none of the gods who were then invoked presented themselves.

ततः क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।

स्रुचमुद्यम्य सक्रोधस्त्रियशुभिदमवनीत् ॥

Then the great sage Vishvamitra grew wrathful and, raising the sacrificial ladle in anger, he spoke these words to Trisanku :

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।

एष त्वां स्वशरीरेण नयामि स्वर्गलोकात् ॥

“Behold, O prince, the power acquired by me by practice of austerities. Here am I to enable you to reach Heaven (Svarga) with your present body by virtue of my spiritual power.”

उक्तवाक्ये मुनी तस्मिन्सहरीरो नरेभ्यः ।

दिवं जगाम [काकुत्स्थ] मुनीनां वक्ष्यतां तदा ॥

As soon as the sage uttered these words, the king with his (mortal) body went up to Heaven, with the sages beholding that spectacle.

देवलोकागतं ह्यु विशुङ्क्षु पाँकशासनः ।

सह सर्वैस्सुरमणैरिदं वचनमब्रवीत् ॥

On seeing Trisanka arrived in the world of the gods, Indra, who was with the entire hosts of the gods, spoke these words :

गुरुशापहतो मूढ पत भूमिमवाविच्छ्रयाः ॥

"Fool! you are doomed by the curse of your preceptors. Fall headlong down to the earth."

एवमुक्त्वा महेन्द्रेण विशुङ्क्षुरपतासुनः ।

विमोक्षमानश्चाहीति विश्वामित्रं तपोधनम् ॥

Thus told by Indra, Trisanka fell down again, crying aloud to Visvamitra who was rich in austerities, "Save me."

तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः ।  
रोषमाहार्यस्तीव्रं तिष्ठ तिष्ठेति वामशीर्षु ॥

On hearing those words of Trisanku crying aloud, Visvamitra (Kausika) flew into a passion and said: "Steady! stay there!"

ऋषिमध्ये स तेजस्वी प्रजापतिरिषापरः ।  
सृजन्क्षिणमार्गस्थान्सप्तर्षीनपरान्पुनः ॥

Standing in the midst of the sages, he, with his power, was like another Creator; and he created a second set of the Great Bear constellations, known as 'the Seven Sages', in the southern part of the heavens.

अन्वमिन्द्रं करिष्यामि लोको वा क्वादिन्द्रकः ।  
देवतामपि स क्रोधान्मृष्टं समुपचक्रमे ॥

"I will make another Indra; or let the world be without Indra." Out of anger, he set out to create (new) gods.

ततः परमसंभ्रान्ताः सर्पिसंघाः सुरासुराः ।

विश्वामित्रं महात्मानमूचुस्त्सानुनयं वचः ॥

Then were the gods and the demons, along with the assemblies of the sages, much confounded ; and they spoke these words humbly to the high-souled Visvamitra :

अयं राजा महाभाग गुह्यज्ञापयच्छितः ।

सशरीरो दिवं यातुं नादत्त्वेव तपोधन ॥

"O blessed one who are rich in austerities ! this king is stricken with his preceptor's curse ; and he does not deserve to attain, with his (stricken) body, to Heaven."

भारोदयं प्रतिष्ठाय नानृतं कर्तुमुत्सहे ।

स्वर्गोऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः ॥

यावच्छ्लोका धरिष्वन्ति तित्थभवेतानि सर्वज्ञः ।

सहस्रानि सुराः सर्वे तदनुष्ठानुमईव ॥

"After promising the ascent (to Heaven), I do not like to falsify (my promise) May (this place) be an enduring Heaven (Svarga) to this Trisanku with his (human) body. And as long as the worlds endure, may these things which I have created remain in their several places ! All of you, O gods, must assent to it."



एवमुक्ताः सुरास्त्रर्वे प्रत्युत्सुर्मुनिपुङ्गवम् ।

एवं भवतु मर्दं ते तिष्ठन्धेतानि सर्वशः ॥

Thus requested, all the gods answered the great sage: "Let it be so; may you be happy; may these stay in their several places!

अथाङ्घ्रिष्ठरास्त्रिशङ्खुश्च तिष्ठन्धमरसंविभः ।

अनुपास्थन्ति चैतानि ज्योतीषि वृषसत्तमम् ।

कुतार्थं क्षीतिमन्ते च स्वर्गलोकगतं तथा ॥

"And may Trisanku, with his head pointing downwards, remain for ever, like unto a god! and these stars shall accompany the good prince, who has accomplished his object and reached (*Svargloka*) the heavenly world and attained fame."

विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः ।

क्षुषिभिश्च महावेद्या चाहमित्पाद् देवताः ॥

And the virtuous *Vishvamitra* was praised by all the gods as well as by the sages; the illustrious one (*Vishvamitra*) told the gods: "It is well."

ततो देवाः महात्मानो मुनयश्च तपोधनाः ।

अभ्युर्ध्वपागतं सर्वे यज्ञस्थान्ते [नरोत्तम] ॥

Then, the gods and the high-souled sages who were rich in austerities returned, after the completion of the sacrifice, to their several places whence they had come.

विश्वामित्रोऽपि धर्मात्मा भूयस्तेषु महातपाः ।

पुष्करेषु [नरश्रेष्ठ] दशवर्षशतानि च ॥

And the virtuous Visvamitra again performed great austerities in the Pushkara country for a thousand years.

अभ्यागच्छन्सुराश्च सर्वे तपः फलचिकीर्षवः ॥

All the gods came to him to give him the fruits of his austerities.

अब्रवीत्सुमहातेजा ब्रह्मा सुखचिरं वचः ।

कृषिस्वयमसि भद्रं ते स्वार्जितैः कर्मभिः शुभैः ॥

The resplendent god Brahma spoke the very sweet words: "May you be happy; you have become a (Rishi) sage by virtue of the pious acts of your own effort."

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्ययात् ॥

After telling him thus, the lord of the gods went back again to Heaven.

विश्वामित्रो महातेजा भूयस्तेषु महत्तपः ॥

The glorious Vishvamitra practised severe austerities again.

ततः कालेन महता मेनका परजाभारतः ।

पुष्करेषु [नरधोष्ठ] स्नातुं समुपचक्रमे ॥

Then, after a great length of time, the excellent celestial damsel, Menaka, came to the Pushkara lake for bathing (in its waters).

तां दृष्टी महातेजा मेनकां कुशिकामया ।

रूपेणाप्रतितां तत्र मुनिस्तामिदमब्रवीत् ॥

The glorious Vishvamitra (son of Kusika) saw there Menaka who was unequalled in beauty and the sage spoke to her this:

सखरः स्वागतं तेऽस्तु वस चेह मनाश्रमे ॥

"Nymph! welcome to you; live with me here in my hermitage."

इत्युक्त्वा सा वसरोद्वा तत्र वासमथाकरोत् ॥

Thus requested, that handsome lady thereupon began to reside there

तपसो हि महाविभो विश्वामित्रमुवागतः ।

अहोरात्रापदेशेन गताः श्रवस्तत्र वरा ॥

A great obstacle to the austerities arose indeed to Visvamitra, till ten years passed, as if they were a single day.

विनिःश्वसन्मुनिवरः पञ्चाक्षापेन दुःखितः ॥

The good sage thereafter sighed (with grief) and was afflicted with remorse and regret.

मेनकां मधुरैर्वाक्यैर्विसृज्य कृशिक्षासम्रः ।

कौशिकीतीरमासाद्य तपस्ते पे सुदायवम् ॥

After sending Menaka away with sweet words, Visvamitra (the son of Kasika) went to the banks of the river *Kassiki* and practised very terrible austerities (there).

तस्य कर्षसहस्रेण घारे तपसि तिष्ठतः ।  
 उत्तरे पर्वते [राम] सर्वलोकपितामहः ।  
 ब्रह्मवीजमधुरं वाक्यं विश्वामित्रं तपोधनम् ॥

When Visvamitra had been engaged in terrible austerities for a thousand years in the vicinity of the northern mountain, Brahma, the grandfather of all the worlds, spoke to him who had grown rich in austerities these sweet words :

महर्षे स्वागतं वरस्य तपसोऽग्नेय तोषितः ।  
 महत्तपश्चिमुक्तपर्यं ददामि तव सुव्रत ॥

"Great sage (Maharshi)! Welcome unto you, my dear boy! I am pleased with the severe austerities practised (by you), you who are steadfast in your resolve! I bestow on you greatness as well as eminence among the sages.

ब्रह्मणस्तस्य वचः श्रुत्वा ब्रह्मुवाच नदावशाः ।  
 ब्रह्मर्षिशब्दमनुलं श्रावितैः कर्मभिश्चक्षुषैः ।  
 यदि मे भगवानाह वतोऽहं विवितेन्द्रियः ॥

On hearing those words of Brahma, the glorious one (Visvamitra) replied : "If the blessed One gives me the invaluable

status of Bṛahmaṛṣhi (Brahman sage) as the result of my pious achievements, then I have indeed achieved victory over my senses.'

तमुवाच ततो ब्रह्मा न तत्रत्वं किलेन्द्रियः ।  
यतश्च मुनिशार्दूल इत्युचचा विदियं गतः ॥

Then Brahma told him : " You have not yet obtained victory over your senses ; continue striving, my good sage ! ", and saying this, he left for Heaven.

ऊर्ध्वबाहुर्निरालम्बो वायुमक्षोऽचरत्तपः ।  
यर्मे पञ्चतपः भूषा वर्षास्वाकाशसंश्रयः ।  
शिशिरे सलिलस्वापी राज्यहानि तपोधनः ॥

Then with arms uplifted and without having any support, the sage practised austerities, remaining amidst the five hot fires in summer, remaining in open space during the rains and remaining plunged in water during nights and days in winter.

तस्मिन्नेतन्प्रज्ञाने तु विश्वामित्रे मरामुनी ।

संभ्रमः सुमहानासीत्सुराणां बालवस्य च ॥

When the great sage Visvamitra was practising severe austerities, great commotion prevailed among the gods and Indra.

एवामप्यरुहः शकः सह सर्वैरेकद्वयीः ।

उवाचात्महितं वाक्यमदितं कौशिकस्य च ॥

Indra, with all the gods about him, spoke to the celestial damsel (Apsaras) Rambha words which would benefit him but do harm to Visvamitra (Kaushika).

शूरकार्षमिदं तन्मे कर्तव्यं सुमहत्त्वया ।

लोभनं कौशिकस्नेह काममंद्गसमन्वितम् ॥

"Rambha! this very great work must be done by you for the sake of the gods, namely, the alluring of Visvamitra and confounding him with passion."

सा श्रुत्वा वचनं तस्य हृत्वा रूपमनुत्तमम् ।

सौमयाभास ललिता विश्वामित्रं शुचिस्त्रिता ॥

On hearing (these) words of his (Indra's), she assumed a shape unexcelled in loveliness; and with voluptuousness and sweet smiles she allured Visvamitra.

सहस्राक्षस्य तत्कर्म विहाय मुनिपुङ्गवः ।

रम्भां क्रोधसमाधिष्टः शशाप कुशिकसूतः ॥

The great sage Visvamitra (son of Kusika) knew it to be the work of Indra and, overwhelmed with rage, he cursed Rambha :

दशवर्षसहस्राणि शैलीं स्थास्यसि दुर्मते ।

ब्राह्मणस्सुमहाते वास्तुषोबलसमन्वितः ।

उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम् ॥

"Evil-minded girl! you shall remain as a stone (image) for ten thousand years; and then a very illustrious Brahmin, endowed with powers arising from practised austerities, shall, O Rambha, save you who are afflicted by my wrath."

तस्य शापेन महता रम्भा शैली तदाऽभवत् ॥

Because of his heavy curse, Rambha then and there became a stone (image).



तापचाचरि मे प्राप्तं ब्राह्मण्यं तपसाऽऽर्जितम् ।

अनुच्छ्वसन्नमुखात्सिद्धेयं शाश्वतीः समाः ।

एवं चकारावलिमां प्रतिज्ञां [रघुनन्दन] ॥

"Till Brahmanhood is verily acquired by practice of austerities and is attained (by me), I shall remain steadfast without breathing and without eating for never-ending years." He made an unique vow to this effect.

तस्य वर्षसहस्रस्य वते पूर्वं महावतः ।

भोक्तुमारभ्यवानन्नं तस्मिन्काले [रघुचम] ।

इन्द्रो द्विजातिर्भूत्वा ते सिद्धमन्नमवाचत ॥

When the thousand years were over and the vow fulfilled, he was about to take food. Just at that moment, Indra came as a Brahmin and begged of him the food that was ready.

निश्शेषितेऽन्ने भगवानभुज्वैव महातपाः ।

न किञ्चिद्वदद्विभ्रं मौनवत्सुपास्थितः ॥

When nothing was left of the food, the holy one (Vishvamitra), who had practised

great austerities, said nothing to that Brahmāin; and he undertook a vow of silence.

अथ वर्षसहस्रं वै नाच्छुसन्मुनिपुङ्गवः ॥

Then for a thousand years, the good sage did not breathe at all.

ततो देवास्समान्धर्वाः पञ्चगौरगाक्षसाः ।

मोहितास्तेजसा तस्य पितामहमधाञ्जवन् ॥

Then were the gods and the Gandharvas and the Panisgas and the Uragas and the Rakshases dumbfounded by his effulgent splendour, and they told Brahma, the grandfather (Pitamaha):

न हीयते यदि त्वस्य मनसा यदभीक्षितम् ।

विनाशयति त्रैलोक्यं तपसा सखराचरम् ॥

“If this person be not granted the desire of his heart, he will, by means of his austerities, the three worlds together with all things therein, both animate and inanimate.

दुस्तिं न कुरुते यावन्नाशो देव महाश्रुतिः ।

तावत्प्रसादो भववानग्निरूपो महाश्रुतिः ।

देवराजं चिकीर्षेत क्षीयतामस्य यन्मतम् ॥

"O Lord! Before this glorious person thinks of annihilation, he must be propitiated; for, the holy one is the glorious Fire incarnate.

"If he desire the kingship of the gods, let what he desires be granted."

ततः सुरगणाः सर्वे पितामहपुरोगमाः ।

विश्वामित्रं महात्मानं यापयं मधुरमब्रुवन् ॥

Then all the hosts of divine beings, followed by Brahma (the grandfather), spoke these sweet words to the high-souled Visvamitra :

ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स सुतोपिताः ।

ब्राह्मण्यं तपसोऽग्नेण प्राप्तवानसि कौशिक ॥

"O Brahmarshi! Welcome unto you. We are very pleased with your austerities. O , Visvamitra (Kausika)! you have through severe austerities, obtained Brahmachood.

पितामहवृजः श्रुत्वा सर्वेषां च दिव्यीकृत्याम् ।  
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः ॥

Hearing the words of Brahma (the grandfather) and of all the gods (residents of Heaven), the great sage rejoiced and made his obeisance (to them) and said :

ब्राह्मण्यं यदि मे प्राप्तं वेदाश्च वर्यन्तु माम् ।  
ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः ॥

"If Brahmanhood is attained by me, let the Vedas accept me, O Gods! And let Vasishtha, the son of Brahma, say of me, 'it is even so'".

ततः ब्रह्मादितो देवैर्वसिष्ठो ज्यतां वरः ।  
सख्ये चकार ब्रह्मर्षिरैकमस्त्विति ध्यामन्वीत् ॥

Then, besought by the gods, the Brahman sage Vasishtha, who was first among those who offer prayers, became a friend and said, "let it be so".

ब्रह्मविंशतिं न सन्देहः सर्वं संवत्सृजे तव ।

स्युक्तवा देवताश्चापि सर्वा जग्मुर्वथागतम् ॥

"You are a Brahman sage (Brahmarshi), no doubt; everything will become possible for you." So declaring, all the gods went back whence they came.

विश्वामित्रोऽपि चर्मात्मा कृष्णा ब्राह्मण्यसुत्तमम् ।

कृतकामो मही सर्वां चकार तपसि स्थितः ॥

And the righteous Visvamitra, who was firm in practising austerities, having obtained supreme Brahmanhood, travelled all over the earth, with his longing satisfied.

श्रीः

॥ सङ्कलित ॥

## SAKUNTALA



[The story of Sakuntala is condensed in Sri Vyasa's own words from the Adi Parvan chapters 80-100 of the Mahabharata. The reader will note that Kalidasa's famous play differs in many respects from this plain unvarnished tale, whose purpose is to emphasise the prime duty of speaking the truth and of keeping promises solemnly made. There are a few super-natural occurrences in this epic because the prodigiously long time that sage Kuru takes to gather fruits, which allowed his daughter to enter into a Gandharva marriage with Duskyanta, the duration of Sakuntala's pregnancy which lasts three years, and the 'asaviri voice' from the sky testifying in favour of Sakuntala; but they do not in any way affect either the simple beauty of the tale or its central purpose of pointing a moral. 'The asaviri voice' is the Indian poet's way of emphasising the truth that God speaks to us through the voice of conscience.]

पौरवाणां वंशकरो दुष्यन्तो नाम वीर्यवान् ।

चतुर्भागं भुवः कृत्स्नं यो भुङ्क्ते महतीश्वरः ॥

The valiant Dusyanta was the founder of the line of Paurava kings; he, the lord of men, enjoyed the entire fourth share of the earth's produce.

स कदाचिन्महाबाहुः प्रभूतबलवाहनः ।

निर्ययी परमधीष्ठा वने मृगजिघांसया ॥

Once upon a time, that strong-armed one, accompanied by a big army and many chariots, started in great joy for the forest to hunt the deer.

वचार स विनिगन्धै वन्यांस्तत्र मृगद्विजान् ॥

And he wandered there, killing the animals and birds of the forest.

सृगाननुचरन्वन्वाश्रमेष परिपीडितः ।

समोरमं सदेष्वाप्तो विवेश वनसुखमम् ॥

Overcome with exhaustion, in tracking the animals of the forest, the great bowman entered a most lovely grove.

तत्राश्रमं भृगवतः काश्यपस्य महात्मनः ।  
 अलङ्कृतं द्वीपवत्या मालिन्या रम्यतीरया ।  
 नरनारायणस्थानं गङ्गाशैवोपशोभितम् ॥

Therein was the hermitage of the high-souled Bhagawan Kasyapa, beautified by the Malini, with its lovely banks and islands, as the hermitage of Nara and Narayana is beautified by the Ganga.

आसाद्य राजसिंहासि संऽपनीय तपाधिपः ।  
 पुरोहितसहायश्च स विवेशारिहा शुभम् ॥

Reaching (that place), the king took off the emblems of royalty; then he (the destroyer of foes) entered that blessed place, accompanied by his (Purohita) priest.

संऽपश्यमानसामृषिं शून्यं द्रष्टुं तथाऽऽश्नम् ।  
 उवाच क इहोपुञ्जैर्वनं संनाद्वन्निव ॥

Not finding the sage and seeing that the hermitage was empty, he called aloud "Who is here?", as if causing the forest to resound.



श्रुत्वाऽथ तस्य तं शब्दं कन्या क्षीरिव रूपिणी ।  
निश्चक्रान्नाश्रमात्तस्मात्तापस्तीशेषधारिणी ॥

Then, on hearing his voice, a maiden, lovely like (the Goddess) Lakshmi, attired in the garb of an ascetic, came out of that hermitage.

सा तं हृष्टैश्च राजानं सर्वलक्षणवृजितम् ।  
यथावद्वर्चयित्वाऽथ पृष्ट्वा वानामये तदा ।  
उवाच स्मयमानैव किं त्वं कार्यं विकीर्षसि ॥

As soon as she saw that king blessed with all auspicious (*Lakshanas*) marks, she paid him due reverence; and then she made enquiries about his welfare and asked him, as if gently smiling: "What is it you desire to be done?"

" ताम्रवीक्षतो राजा कन्यां मधुरभाषिणीम् ।  
दुष्यन्त इति मे नाम सत्यं पुष्करलोचने ।  
आगतोऽहं महाभागमृषि कण्वमुपासितुम् ॥

Then the king told that maiden of sweet speech: "O girl with eyes like blue lotuses, in truth, my name is Dushyanta. I came to wait upon the blessed sage Kanva."

शकुन्तला—

गतः पिता मे भवशान्कलान्याहर्तुमाश्रमात् ।  
मुहूर्ते संप्रतीक्षस्य द्रष्टारुणेनमुपागतम् ॥

SAKUNTALA :—

“ My father, the holy one, has gone out of the hermitage to gather fruits. Please wait for a while and you can see him return.”

राजा—

का त्वं कस्यासि सुशोभि किमर्थं आगता वनम् ।  
दर्शनादेव हि शुभे त्वया मेऽपहृते मनः ।  
न मेऽन्वय क्षत्रियाया मनो जालु प्रवर्तते ॥

THE KING :—

“ Who and whose are you, lady with lovely hips? And for what purpose have you come to the forest? My mind has indeed been carried away by you, good lady, at the mere sight of you. And it never dwells on one who is not a Kshatriya lady.”

शकुन्तला—

कण्वस्याहं भगवतो दुष्यन्त दुहिता मता ॥

SAKUNTALA :—

"I am regarded, O Dushyanta, as the daughter of Bhagawan Kanva."

राजा—

ऊर्ध्वरेता महामाने भगवान् लोकपूजितः ।

कथं त्वं तस्य दुहिता संशयो मे महानिह ॥

THE KING :—

"Good lady, the Bhagawan who is revered by the world is (*Urdhwa-reta*) a life-long celibate. How can you be his daughter? I doubt it very much."

शकुन्तला—

ऋषिः कश्चिद्विहागम्य मम जन्माभ्यचोदयत् ।

तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ॥

SAKUNTALA :—

A certain sage came here and enquired about my birth. O king, listen to what the Bhagawan told him:

तप्यमानः किल पुण विश्वामित्रो महत्तपः ।  
सुभृशं तापयामास शशं सुरमणेश्वरम् ॥

"When Visvamisra of high asceticides was practising penance long ago, he deeply pained Indra, the lord of all the gods.

भीतः सुरेश्वरस्यैवाग्नेनकामिदमवर्षत् ।  
विश्वामित्रस्तुदुर्धरं तपे तपसि वर्तते ।  
वर तस्य तपोविघ्नं तपस्तप्तं निवर्तये ॥

"Afraid of him, Indra spoke this to Manuka: 'The imperturbable Visvamisra is engaged in severe penance. Cause hindrance to his asceticities and turn him away from his penance.'

तथेत्युक्त्वा ययौ साऽथ प्राचीन्ददधिसशिषी ।  
तस्या रूपशुभाच्च दृष्ट्वा स तु कामवशं वतः ॥

"Saying 'So be it', she went away; and then appeared sporting in the presence of the sage. On seeing the excellences of her form, he was overpowered by desire.

अवधामास स मुनिर्मेनकायां शकुन्तलाम् ।  
 ज्ञातमुत्सृज्य तं गर्भं मेनका मालिनीवनु ।  
 कृतकार्यां कृतस्पूर्णमगमच्छकसंसदम् ॥

"The sage begot Sakuntala of Menaka. Her task accomplished, Menaka left the new-born baby beside the Malini, and thence returned quickly to the court of Indra.

उपस्थाप्य कृतघाहमपभ्यं शपितामिमाम् ।  
 आनयित्वा कतवीनां दुहितृत्वे न्यवेशयम् ॥

"And I went there to bathe and saw this child laid on the ground. And bringing her thence, I adopted her as my daughter.

निर्जने तु वने यस्याच्छकुन्तैः परिवारिता ।  
 शकुन्तलेति नामास्याः कृतं चापि कवी मया ॥

"And as she was tended by young birds (*sakuntas*) in that uninhabited forest, the name 'Sakuntala' was given to her by me."

यद्यमाचक्षुः पृष्टस्तन्मम जन्म महर्षये ।

सुतां कश्यपस्य मामेवं विद्वि त्वं मनुजाधिप ॥

Thus he spoke to that great sage, of my birth, when questioned about it. Thus, know me, O lord of men, to be the daughter of Kanva.

दुष्यन्तः—

सुव्यक्तं राजपुत्री त्वं यथा कन्यानि भाषसे ।

भार्या मे भव सुश्रोणि सर्वं राज्यं तथास्तु मे ।

मान्धर्वेण विवाहेन मान्धर्वैः श्रेष्ठ उच्यते ॥

DUSHYANTA :—

"Good lady, from what you say, it is very clear that you are a king's daughter. Lady of lovely hips, be my wife ; let my entire kingdom be yours, let us wed according to the Gandharva form of marriage. Gandharva is declared to be the best form."

शकुन्तला—

पिता हि मे प्रभुर्निःशं वैशतं परमं मम ।

यस्मै मां दास्यति पिता स मे भर्ता भविष्यति ॥

SAKUNTALA :—

"My father, certainly, is my master and is ever my supreme deity. He on whom he bestows me, shall be my husband.

पिता रक्षति कौमारे भर्ता रक्षति वीचने ।

पुत्रस्तु स्वाधिरे भाने न स्त्री स्वातन्त्र्यमर्हति ॥

"The father protects one during infancy, the husband when one is in the prime of life and the son when one has attained to old age. A woman can have no independence.

अमन्यमाना राजेन्द्र पितरं मे तपस्विनम् ।

अधर्मेण हि धर्मिष्ठु कथं वरमुपासते ॥

"Without paying regard to my saintly father, O best of kings, how can I, contrary to Dharma, accept a bridegroom, O most virtuous one!"

दुष्यन्तः— •

आत्मनो बन्धुरात्मैव गतिरात्मैव चात्मनः ।  
आत्मनैवात्मनो दानं कर्तुमर्हसि धर्मतः ॥

DUSHYANTA :—

"Oneself only is one's kith and kin;  
and oneself only is the refuge of oneself.  
According to Dharma, you can make a  
gift of yourself by yourself."

शकुन्तला—

यदि धर्मपथस्त्वेव यदि चात्मा प्रभुर्मम ।  
प्रदाने पौरुषश्रेष्ठ शृणु मे समर्थ प्रभो ॥

SAKUNTALA :—

"If this indeed is the path of Dharma and  
if I have power over myself, listen, O Lord,  
to the stipulation attached to (my) gift  
(of myself). O best of the Pauravas!

मयि जायेत यः पुत्रः स भवेत्प्रदत्ततरः ।  
सुवराजो महाराज सत्यमेव ह्यमीमि ते ॥

"The son who may be born of me shall  
become your successor. O great king, he  
shall be the Crown Prince (Yasraj).  
What I tell you now is immutable.



वैवाहिकीं कियं सन्तः प्रशंसन्ति प्रजाहिताम् ।

लोकप्रवादशान्त्वर्थं विवाहं विधिना कुरु ॥

" Good people praise the observance of the marriage rites as conducive to the welfare of the progeny. For the sake of allaying the talk of people, duly perform the marriage rites.

एवमस्थितिं राजर्षिसामन्वितमामिनीम् ।

पुरोहितं समाहूय कृतकौतुकमङ्गलः ।

जग्राह विधिवत्पाण्डुवास च तया सह ॥

'So be it', said the royal sage to that lady whose conduct was above reproach; and, fetching the priest, he performed the auspicious wedding ceremony, and took her by the hand, according to the prescribed rule, and stayed with her.

प्रेषयिष्ये तवार्थाय वाहिनीं सूतमागधैः ।

सर्वमङ्गलसत्कारैः प्रापयिष्ये नृपालमजे ॥

" I shall for your sake send my army together with bards and soothsayers; and, with all auspicious rites of welcome, I shall receive you, O princess!"

इति तस्याः प्रतिधुल्य प्रदिवेश स्वकं पुरम् ॥

Having assured her thus, he returned to his city.

ततो मुहूर्ते याते तु कन्धोऽप्याध्वमागमत् ।  
 शकुन्तला च पितरं द्विवा नीपञ्चयाम तम् ।  
 स तदा वीक्षितो दृष्ट्वा कृपिस्तां मत्प्रभाषत ॥

Then after an hour had passed, Kanva returned to the hermitage; and Sakuntala did not, on account of her shyness, go near her father. Then that sage, seeing that she was shy, spoke to her :

सखीद्वैव च दीर्घायुः पुण्ये भविता न च ।  
 वृत्तं कथय रम्भोर ना जालं च प्रकल्पय ॥

“ Long-lived one! you are indeed shy and not as before. Tell me, girl, what happened. And do not entertain any fear.”

ततः कृच्छ्रादतिशुभा सखीद्वेषाच्च काश्यपम् ॥

Then with great difficulty that lady, lovelier on account of her modesty, told (Kasyapa) Kanva :

तात सर्वं तु यद्वृत्तं दिव्यज्ञानेन पश्यसि ।  
 अमये क्षत्रियकुले प्रसादं कर्तुमर्हसि ॥

“ Father, in your divine wisdom you see all that has happened. Upon the Kshatriya family you must bestow favours and freedom from (all) fear.”

चक्षुषा स तु दिग्भ्येन सर्वं विज्ञाय काश्यपा ।  
 ततो धर्मिष्ठतां मत्वा धर्मं चास्मरन्ति मनः ॥  
 त्वयाऽद्य राजान्वयया मामनाहत्य परकृतम् ।  
 कुंसा सह समायोगो न स धर्मोपघातकः ॥  
 न भयं विद्यते भद्रे मा शुचः सुकृतं कृतम् ।  
 क्षत्रियस्य तु गान्धर्वो विवादः श्रेष्ठ उच्यते ॥  
 किं पुनर्द्विषियत् कृथा सुप्रजास्यमयाऽस्वसि ।  
 धर्मात्मा न महात्मा च दुष्यन्तः पुरुषोत्तमः ॥  
 महात्मा जनिता लोके पुत्रस्तत्र महावशाः ।  
 प्रसन्न एव तस्याहं त्वत्कृते वरषर्षिणि ॥  
 अद्यममृति देवी त्वं दुष्यन्तस्य महात्मनः ।  
 पतिव्रतानां या वृत्तिस्तां वृत्तिमनुपालय ।  
 श्रेयैवमुक्त्वा धर्मात्मा तां विदुष्वर्धमस्पृशत् ॥

Then (Dharmatma Kasyapa) the virtuous Kanva knew everything by means of divine vision; and after considering that it accorded with the best Dharma and that Dushyanta's mind had not swerved from Dharma, he touched her for her purification, saying thus: "What has been done, ignoring me, by you of royal lineage today, this union with a man, is not a breach of Dharma. Lucky girl, there is no cause for fear; do not grieve. What has been done is quite the proper thing. The Gandharva marriage is said to be the best for Kshatriyas, especially when it has been done according to the prescribed rites. You will have a goodly son. Dushyanta, the best of men, is a high-souled and virtuous person (Dharmatma). Your son will be born a great soul and his fame will be great. My lovely girl, for your sake, I am only pleased with him. From today, you are the queen of the great Dushyanta. Adopt that mode of life which is the mode of life of chaste wives devoted to their husbands."

सृष्टमात्रे शरीरे तु वर्त इर्षमवाप सः ॥

At the mere touching of her body (by the sage), she was transported with great joy.

प्रतिज्ञाय च दुष्यन्ते प्रतिपाते दिने दिने ।

गर्भेऽत्र सन्नुषे तस्यां राजपुत्र्यां महात्मनः ॥

After Dushyanta had made the promise and left the place, the child of that hero grew day by day in the womb of that princess.

दिनान्पक्षान्नुत्मासानथनानि च सर्वशः ।

सन्पमानानि वर्षानि व्यतीयुस्वीणि [भारत] ॥

Days, fortnights, seasons, months, and half-years—three years in all—elapsed even as they were counted (by Sakuntala, day after day).

त्रिषु वर्षेषु पूर्णेषु प्राजायत सङ्कुम्भला ।

जाते लसिन्नन्तरिक्षात्पुष्पवृष्टिः पयात ह ॥

When three years were completed, Sakuntala gave birth (to a son); when he was born, a rain of flowers fell from the sky.

नाथकिर्मद्युरं तव देवैः शकौऽभ्युवाच ह ।  
 शकुन्तले तव सुतश्चकवती भविष्यति ।  
 बलं तेजश्च रूपं च न समं भुवि केनचित् ॥

While the gods were there singing sweetly, Indra spoke in blessing: "Sakuntala, your son will become, an emperor. His form, strength, and splendour would not be matched by anybody in this world."

शकुन्तला च तच्छ्रुत्वा परं हर्षमवाप सा ॥

When Sakuntala heard it, she was transported with great joy.

जातकर्मदिसंस्कारं कण्वः दुष्यधतां वरः ।  
 तस्याथ कारयामास स तत्राशु म्वधर्षत ॥

Then Kanva, the best of virtuous men, caused the performance of the holy rites (Samskaras) beginning with Jatakarma (the ceremonials at the time of birth) for that child; and the child grew up quickly in that place.

शुभेर्भयास्तु दुष्यन्तः सारथैवाङ्गवत्तदा ।

गते काले तु महति न सस्मृत तपोधनाम् ॥

At first, on account of fear of the sage, Dushyanta, even though he remembered her, did not send for her; and when a long period of time had elapsed, he forgot the hermit-girl.

बद्धवेषु ततो बालो भ्यामान् सिद्धान् वृक्षांस्तथा ।

बसान्भुजाभ्यां संगृह्य बलवान् संनिषम्य च ।

बध्वा वृक्षेष्वधमस्य कोडम्स परिधावति ॥

Then, when six years old, the boy caught fearfully with his arms tigers, lions and also wolves; and being strong, he kept them in restraint, tying them to the trees of the hermitage, and gambolled with them in sport.

ततोऽस्य नाम चक्रुस्ते कण्वाधमनियासिनः ।

कण्वेन सहिताः सर्वे दृष्ट्वा कर्मातिमानुचम् ।

अस्त्रायं सर्वदमनः सर्वे हि दमपरवर्त्ता ॥

Then all the residents of the hermitage of Kanva, along with Kanva, saw the superhuman doings of that child, and

they gave him a name: "May this child be called '(Sarvadamana) All-tamer; for he is able to control everything."

स सर्वदमनो नाम कुमारस्तमपद्यत ।

विक्रमेर्षोऽसा वैव दलेन च समन्वितः ॥

That child obtained the name 'Sarvadamana'. And he was full of valour, energy, and strength.

अप्रेषयति दुष्यन्ते विभ्रया समभिद्रुताम् ।

सकुन्तला समाहूय कण्वो वचनमवधीत् ॥

As Dushyanta did not send for her, Kanva summoned Sakuntala who was overwhelmed with care, and spoke these words:

गत्वाऽऽराधय राजानं दुष्यन्तं हितकाम्यया ।

दोष्यन्ति यौवराज्यस्यं दग्धा व्रीतिमवाप्स्यसि ॥

"Go and serve the king Dushyanta, desirous of doing him good. You will obtain satisfaction, on beholding Dushyanta's son on the throne as the Crown Prince.



एवमुक्त्वा सुतां तत्र पौत्रे कण्वोऽभ्यभाषत ॥  
परिष्वल्य च वाङ्मन्यां सूर्नुपायायं पौरवम् ।

After speaking thus to his daughter, Kaava addressed his grandson the Paurava prince, clasping him in his arms and smelling his head caressingly :

सोमवंशोऽस्यो राजा दुष्यन्त इति विभ्रुतः ।  
तस्याग्रमहिषी वैषा तव माता शुचिभता ॥

"Born in the lineage of the Moon is the famous king Dushyanta. And this, your mother, pure and of righteous conduct, is his foremost queen.

चन्तुकामा चर्तुपास्यै त्वया सह सुमध्यमा ॥

"This lady of slender waist desires to go along with you to her husband's side.

गत्वाऽभिवाद्य राजानं पौषराज्यमयाप्स्यसि ॥

"Going there and making obeisances to the king, you will obtain the status of Crown Prince.

वितृपैतान्दं राज्यमातिष्ठस्व स्वभावतः ।  
तस्मिन्काले स्वराज्यस्थो मामनुस्मर पौरव ॥

"May you, as is proper, attain to the kingdom of your father and grandfather; and then when you are established in your own kingship, O Paurava, remember me."

अभियास्य मुनेः पादौ पौरवो बाह्वपमाश्रवीत् ।  
एवं पिता मम त्रिप्रथं त्वं माता त्वं नतिश्च मे ।  
न चान्यं वितरं मन्ये त्वासृते तु महातपः ।  
तव शुश्रूषणं पुण्यमिह लोके परत्र च ।

सकुन्तला भर्तृकामा स्वयं बाहु बध्नेद्वयः ।  
अहं शुश्रूषणपरः पादमूले वसामि यः ॥

The Paurava prince fell down in reverence at the feet of the sage and spoke these words: "You are my father, O Brahmin sage, you are my mother and my refuge also. Performer of great penances! I do not think of any other except you as my father. Service to you is holy in this world and in the world hereafter. Let Sakuntala, desirous of her husband, go as she pleases. I shall remain here where your feet rest, fully engaged in attendance upon you."

कथयः—

दौहित्रो मम पौत्रस्यमिलिलस्य मदात्मनः ।  
शृणुष्व वचनं सत्यं प्रप्रवीमि त्वयानघ ॥

KANYA :—

"You are my daughter's son and the son's son of the great Illa. Listen to my words, I speak the truth to you, O blameless one!"

मभिवाच मुनेः पादौ मन्तुमैच्छत् स पौरवः ।

That Paurava prince bowed at the feet of the sage and agreed to start.

शकुन्तला च वितरमभिवाच कृताञ्जलिः ।

प्रदक्षिणीकृत्य तदा पितरं वाक्यमब्रवीत् ॥

And Sakuntala, with palms folded in adoration, bowed to her father, and, after going round him in *pradakshina* spoke these words:

अज्ञानान्मे पिता चेति द्रुवकृतं वाऽपि चानृतम् ।

अकार्षं वाऽप्यनिष्टं वा क्षन्तुमर्हति तन्नयान् ॥

"On account of my ignorance and regarding you as my father, whatever harsh or false words I have spoken or whatever acts improper or against your wishes I might have done, honored Sir, you must forgive all."

मनुष्यभावात् कश्चोऽपि मुनिरभूष्यवर्तयत् ॥

And, being human, the sage Kanva too  
let fall some tears.

अप्यक्षान्वायुभक्षोश्च शीर्षवर्षाशनाभ्मुनीन् ।

शान्ताम्कृशाभसमाह्वय कारुष्यादिद्मप्रयोत् ॥

Then calling to his side the sages who feed  
on water alone and those who feed on air  
alone and those who feed only on dry leaves,  
and those who have controlled their senses  
and grown thin and emaciated, he spoke  
thus with feeling :

मया तु लालिता नित्यं मम पुरी वशस्विनी ।

यने ज्ञाता विशुद्धा च न च ज्ञानाति किंचन ॥

"My fame-worthy daughter has ever been  
fondled by me. She was born in the  
forest and she grew here ; and she knows  
nothing (of the world without).

आश्रमान्नुपवा सर्वैर्नीजतां क्षत्रियालवम् ।

प्रतिष्ठानं पुरावरं गङ्गायमुनसंगमे ॥

तत्र सङ्गममासाद्य निवर्तन्ध्वं तपोधनाः ।

"Let her be led by you all from this  
hermitage to that warrior's residence, the  
excellent city of Prasthithana, at the con-  
fluence of the Ganges and the Jumna.  
On reaching that confluence there, you  
may return, O sages !"

तथेत्युक्त्वा च ते सर्वे प्रतिष्ठन्त महौजसः ।

शकुन्तलां पुरस्कृत्य दुष्यन्तस्य पुरं वति ॥

Saying 'So be it', all those illustrious sages left for Dashyanta's city with Sakuntala before them.

ते वनानि नदीः कैलाभाश्वा चैव यतश्चमाः ।

शनैर्मध्याह्निकेलायां प्रतिष्ठानं समाश्रयुः ॥

Crossing the forests, rivers, and hills, they felt tired; and slowly at noon-side they reached Pratishthana.

तस्मिन्नगरमध्ये तु राजवेश्म प्रतिष्ठितम् ॥

तस्य मध्ये समा दिव्या नानारत्नविभूषिता ॥

And in the centre of that city was the royal palace located. In the middle of that palace was a celestial hall decorated with a variety of gems.

तस्यां समायां राजर्षिः सर्वोत्कारभूषितः ।

संसूयमानो राजेन्द्रः सूलमागधवन्दिभिः ॥

सुखासीनोऽभवद्वाजा तस्मिन्काले महर्षेभः ।

शकुन्तानां स्वयं क्षुधा निमित्तवास्यसकृत्पणम् ॥

शकुन्तले निमित्तानि शोभनानि भवन्ति नः ।  
 कार्यसिद्धिं वदन्त्येते भ्रूये राणी भविष्यसि ।  
 अस्मिस्तु दिवसे पुत्रो युवराजो भविष्यति ।  
 पुरप्रवेशं नाथ कर्तव्यमिति शासनम् ॥  
 नमिष्यामीं वने तस्माद्गङ्गाधमुत्सङ्गम् ।  
 एवमुक्त्वा मुनिगणाः प्रतिजन्तुर्वथागतम् ॥

In that hall was the royal sage adorned with all ornaments, that best of kings was praised by the bands and soothsayers (the Sutas, the Magadhas and the Vandas;) the king was sitting there in comfort when the great sages heard the chirps of young birds and being well-versed in augury, noted them. "Sakuntala, these auguries are auspicious to us. They tell us that our task will be accomplished. You shall soon become the queen; and even today your son will become the Crown Prince (Yuvaraja). It is ordained that there should be no entry into cities (by ascetics). So we go back to the forest at the confluence of the Ganges and the Jumna." So saying the group of sages returned, as they came.

गताम्मुनिगणान्दृष्ट्वा घृतिमालम्ब्य दुःखिता ।  
पुत्रेणैव सहायेन सा जगाम शनैश्शनैः ॥

Seeing the groups of sages go away, she gathered courage, though sad at heart, and proceeded, by slow steps, accompanied only by her son.

अदृष्टपूर्वान्पश्यन्तौ राजमार्गेण पौरवः ।  
हर्म्यवासादचैत्वांश्च सभा विस्मयमाचतः ॥

That Paurava prince walked along the royal highway, seeing things not seen (by him) before: palaces, mansions (terraces), temples and halls; and he was struck with wonder.

सर्वे ब्रुवन्ति तां दृष्ट्वा पद्महोत्रामिव त्रियम् ।  
पुत्रपुत्ररक्षोचस्ते शाकुन्तलगुणानपि ॥

Everyone said on seeing her: "She is like (the Goddess) Lakshmi without the lotus"; and again and again, they praised the excellent qualities of Sakuntala's son also.

सिंहोत्सङ्गः सिंहबलः सिंहविक्रान्तगान्धरम् ।  
राजलक्षणयुक्तश्च राजधीश्वास्य लक्ष्मणे ॥

"His chest is like a lion's. He has a lion's strength and a lion's gait. He has the distinguishing marks of a king (on his person). The grace of royalty is seen in him.

आकारेण च रूपेण शरीरेणापि तेजसा ।  
दुभ्यन्तेन सर्वो ह्येष कस्य पुत्रो भविष्यति ॥

"In form and appearance and even in the shape of his body and in splendour, this person is equal to Dashyaata. Whose son may he be?"

एवं ब्रुवन्तस्सस्नेहा अनुजग्मुः शकुन्तलाम् ।  
पौराण्यं तद्वचः श्रुत्वा तूर्ण्यभूत् शकुन्तला ॥

So saying, they followed affectionately behind Sakuntala. Hearing those words of the citizens, Sakuntala remained silent.

वैश्वानरं समासाद्य विह्वला सा नृपालमजा ।  
अविशुभ्य च राजानं वैदिता सा प्रवेदिता ॥

On reaching the door of the palace, the princess became agitated and confused. She was announced to the king by perforce running up to him, and she was asked to go in.



पूजयित्वा यथान्वायमप्रवीक्षं शकुन्तला ।

अभिवाद्य राजानं विलरं ते हृदयतम् ।

एवमुक्त्वा स्तुतं तत्र लज्जानतमुन्नी स्थिता ॥

After rendering him due obeisance, Sakuntala said : "Bow down to the king, your father, who is firm in his resolve." So telling her son, she stood there with her face bent down in modesty.

स्तम्भमालिङ्ग्य राजानं प्रसीदस्वेत्युवाच सा ॥

She clung to a pillar and told the king : "Be gracious (to me)."

शाकुन्तलोऽपि राजानमभिवाद्य कृताञ्जलिः ।

हर्षेणोत्कुलुनयनो राजानं चान्वयैक्षत ॥

And the son of Sakuntala bowed to the king with his palms folded in adoration and looked at the king with eyes which were wide open with rapturous delight.

दुष्यन्तो धर्मशुभ्या तु चिन्तयन्नेव सोऽब्रवीत् ॥

And Dushyanta, "after considering the proper course of conduct (Dharma) and thinking about it, said :

किमागमनकार्यं ते मूढि त्वं वरवर्षिणि ।

करिष्यामि न सन्देहः सपुत्राया विशेषतः ॥

"Tell me, fair lady, what the object of your coming is. Without doubt, I shall do what you desire me to do, especially as you are the mother of a son."

शकुन्तला—

प्रसीदस्व महाराज वक्ष्यामि पुरुषोत्तम ।

एष पुत्रो हि ते राजन् मत्स्युत्पन्नः परन्तप ॥

तस्मात्पुत्रस्यैवा राजन्वीरराज्येऽभिषिच्यताम् ।

मया समागमे पूर्वं कृतस्तु समयस्त्वया ॥

तस्य स्मर मद्वाचादो कन्याधमपदे प्रति ॥

SAKUNTALA :—

Mighty king, be gracious, O best of men, I shall tell you. This is indeed your son, O king, born of me, O destroyer of enemies. Therefore, O king, let your son be crowned by you as the Crown Prince. That is the promise made by you when long ago you met me. O mighty warrior, remember what happened in the heritage of Kanva.

सु धारयन्मनस्येतां सुदुष्ठां सस्मितां तदा ।  
सहोत्पृष्टा मनसा चिरं सुखमवाप सः ॥

Then thinking deeply in his mind about her and her son and her smile and, convinced of the truth in his mind, he was happy for a long while.

सोऽथ श्रुत्वाऽपि तद्वाक्यं तस्या राजा स्मरन्नि  
वसवीश सरामोति त्वया भद्रे समागमम् ॥

And then, although he heard that speech and although he remembered her, the king said : "I do not remember, good lady, my meeting you."

एवमुक्त्वा वरारोहा शीटिलेव मनस्विनी ।  
सा मुहूर्तमिव श्वात्वा बुभ्रामर्षसमन्विता ।  
मतांशमभिसंप्रेक्ष्य यथाम्बुार्धं वचोऽब्रवीत् ॥

Thus addressed, that beautiful lady was somewhat abashed; but being noble, considered it deeply for a while; and, overwhelmed with sorrow and anger, looked at her husband and spoke these words with due propriety :

जानन्नपि महाराज कस्माद्देवं ब्रभाषसे ।

न जानामीति निःशङ्कं यथाऽन्यः प्राकृतस्तथा ॥

"Mighty king, even after knowing everything why do you speak thus and say 'Without a doubt, I do not know', even as an ordinary rustic would say.

तस्य ते हृदयं वेद् सत्यस्यैवानृतस्य च ।

साक्षिणं सत् कल्पायामात्मानमयमन्यसे ॥

"Your heart knows of the truth and the untruth. You are indeed showing disrespect to the suspicious all-witnessing soul.

मन्यसे वापकं कृत्वा न कश्चिद्भेत्ति मामिति ।

विदन्ति चैनं देवाश्च यक्षैवान्तरपुरुषः ॥

"When committing a sin, you imagine 'Nobody knows me'. But the gods know it as well as that Person who dwells within (you).

सती रूपं च चेष्टा च भावतां लक्षणानि च ।

पितॄणां चानि दृश्यन्ते पुत्राणां सन्ति तानि च ॥

"Gait, appearance, posture and movement of limbs, curls and marks or indications—these characteristics that are seen in the fathers are found in the sons.

स त्वं सुतुनसुप्रानं साभिखापं मनस्विनम् ।  
 मेक्षमाणं कटाक्षेण किमर्थमवमन्यसे ॥

"Why do you disregard your son who has come to you, who is full of affection for you, who is noble minded and who is looking at you from the corners of his eyes?

त्वदङ्गैर्भव्यः प्रसूतोऽयं पुरुषान् पुरुषः परः ।  
 सरसीवामलेऽऽमानं द्वितीयं पश्य ते सुतम् ॥

"This person is born of your limbs, a man from a man. Behold your son as your second self, your reflection, as it were, in the clear waters of a lake.

सुनापकृष्टेन हि त्वै मृगशं परिधावता ।  
 ब्रह्मासादिता राजन् कुमारी पितृराधने ॥

"When, O king, in the quick pursuit of an antelope you were riding fast, I, a maiden in my father's hermitage, came into your hands.

नान्धर्वेण विवाहेन विधिना पापिमग्रहीः ।

"And you clasped my hand according to prescribed rites, in the Gandharva form of marriage.

साऽहं कुलं च शीलं च सख्यवादिस्वमात्मनः ।

स्वधर्मं च पुरस्कृत्य त्वामद्य शरणं गतः ॥

"I have now come to you for refuge, placing reliance on (the nobility of) your family, good conduct, truthfulness and (your adherence to) your own Dharma.

तस्माद्गार्हसि संश्रुत्य परित्यक्तुमुपश्रिताम् ।

कामं त्वया परित्यक्ता गमिष्याम्यहमाश्रमम् ।

इमं बालं तु संत्यक्तुं नार्हस्यात्मजमात्मना ॥

"Therefore, after making a promise, you may not abandon her who attends on you; well, abandoned by you, I may go back to the hermitage. But this child, your son, you cannot, on your soul, reject."

दुष्यन्तः—

जातिर्द्यापि निहृष्टा ते कुलीनेति विजगत्से ।  
अथज्ञेयमिदं चाप्यं गम्यतां यत्र वेच्छसि ॥

DUSHYANTA :—

"Your birth is of the lowest and you prate that you are of noble birth. I do not believe these words. You may go where you please."

शकुन्तला—

ममैवोद्दिश्यते जन्म दुष्यन्त तव जन्मतः ।  
क्षितौ चरसि राजंस्त्वमन्तरिक्षे चराम्यहम् ।  
आवयोरन्तरं पश्य मेघसर्पपयोरिव ॥

SAKUNTALA :—

"My birth is indeed superior to your birth, O Deshyanta. You walk on the earth, O king; I move about in the sky. Look at the difference between us, as between the Meru mountain and a mustard seed.

विरूपो यावदादर्शं नारमनो वीक्षते मुक्तम् ।  
मम्यते तावदात्मानमन्येभ्यो रूपवन्तरम् ॥

"As long as an ugly person does not look at his own face in a mirror, so long does he consider himself as being more handsome than others.

सर्ववेदश्रित्तमनं सर्वतीर्थापनादनम् ।

सत्त्वस्यैव च राजेन्द्र कलां वाहेति वाङ्मयीम् ॥

"Studying all the Vedas or bathing in all the holy waters is not worth, O best of kings, even a sixteenth part of the merit of speaking the truth.

न हि लीडतरं पापमनुनादिद विद्यते ।

"No sin is known to be more deadly than untruth.

राजन्सत्यं परो धर्मः सत्यञ्च समयः परः ।

मा त्वाक्षीः समयं राजन्सत्यं सङ्गतमस्तु ते ॥

"Truth is the highest Dharma, O king. Keeping the pledged word of a stipulation is higher than truth. Do not, O king, break the pledged stipulation. May truth be coupled with you.

अनृतश्लेष् प्रसङ्गस्ते अद्वाप्ति न चेत्सत्यम् ।

असाक्षिणी मन्द्भागो वमिथ्वामि यथा गतम् ॥

"If your association be with untruth and if you yourself do not believe me, I who am without witnesses am unfortunate, and I will go the way I came."



एतावदुक्त्वा वचनं प्रतिष्ठित शकुन्तला ।  
अथान्तरिक्षे दुग्धन्तं वासुधावाशरीणिनी ॥

Having said so far, Sakuntala rested, waiting. Then a voice from heaven, not proceeding from anyone, addressed Dashyanta:

भरस्व पुत्रं दौर्घ्यन्ति सत्यमाद् शकुन्तला ।  
भर्तव्योऽयं त्वया यस्माद्स्माकं वचनवृषि ।  
तस्माद्भक्तव्यं नाम्ना भरतो नाम ते सुतः ।  
भरताद्भारती कीर्तियैवेद् भारतं कुलम् ॥

"Support your son Dashyanti. Sakuntala spoke the truth. As this child is to be supported by you and also because we say so, let him (your son) be called by the name of Bharata. From Bharata will spread the fame that pertains to this Bharata family."

एवमुक्त्वा ततो देवाः पुष्पवृष्टिं वचसिरे ॥

So saying, the gods rained flowers on him.

तच्छ्रुत्वा.पौरवो वाच्यं प्रणम्य च दिवोकसः ।

पुरोहितममात्वांश्च संप्रहृष्टोऽब्रवीदिदम् ॥

Then the Paurava king hearing that speech bowed down to the gods and was full of joy; and he told his priests and ministers this:—

अहमप्येवमेवेन जानामि सुतमात्मजम् ।

यद्यहं वचनादस्या सुहृदीयामिममात्मजम् ।

भवेद्वि दाहा लोकस्य नैवं शुद्धो भवेद्यम् ॥

"I too know this child in this manner to be my son, born of myself. If, on account only of this lady's words, I had accepted this child as my son, there would have been doubt among the people and it would not have been so clearly beyond doubt as now."

तां विशोभ्य तदा राजा प्रतिजप्राह तं सुतम् ।

सुग्नं चैनं समावाप्य सस्नेहं परिवस्वजे ॥

Then, that king, having tried her, accepted him as his son; and smelling his head carressingly, embraced him with affection.

स मायांमन्त्रदीक्षिव साम्बपूर्वमिवं वचः ।

लोकस्थापं वरोक्षस्तु संबन्धो नो पुराऽभवत् ॥

कृतो लोकसमक्षोऽय संबन्धो वै पुनः कृतः ।

राक्षेत् वाऽयं लोकोऽय एवीभाषान्मयि सङ्गतम् ।

तस्मादेतन्मया चापि तच्छुद्धयर्थं विचारितम् ॥

And he told his wife these words with a view to conciliating her :

“ The union between us which happened of old was not in the presence of the people. Union again takes place today in the presence of the people. This world might have doubted your union with me, because (of its suspicion) of the nature of women. Therefore you were questioned by me with a view to establish the truth beyond doubt.

पुत्रध्यापं वृतो राज्ये त्वमग्रिमद्विती मय ॥

This son is invited to the kingship ; and you become my first and foremost queen.

यच्च कोपमयोकोऽस्मि तत्क्षान्तं ते मया शुभे ।  
 स्वयाऽप्येवं विशान्तास्मि क्षान्तव्ये मम तुर्वचः ॥

What you spoke to me in anger, good lady, is forgiven by me. By you also must likewise be forgiven the cruel words I used. O lady, with large broad eyes."

एवमुक्त्वा तु राजर्षिस्तामनिन्दितगामिनीम् ।  
 ततोऽयमहिषीं कृत्वा पुत्रं शाकुन्तलं तदा ।  
 भरतं नामतः कृत्वा वीरराज्येऽभ्यपेक्षयत् ॥

Having spoken thus to that lady of blameless conduct, he made her his chief queen; and having given the name of Bharata to his son by Sakuntala, he crowned him as Yuvaraja (Crown Prince).

भरते भारमावेश्य कृतकृत्योऽभवन्नृपः ॥

After resting the burden (of kingship) on Bharata, the king was as one whose purpose in life had been accomplished.

॥ श्रीः ॥

॥ सावित्रीपार्वणम् ॥

## SAVITRI

— १०० —

[The story of Savitri, the ideal wife, is told by the sage Markandeya to Yudhishthira, the eldest of the Pandava princes. The Upanishad occurs in the Vana Parva of the Mahabharata and covers chapters 284 to 300. When king Aswapati prays for sons, the Goddess Savitri seems reluctant to grant his prayer, giving him a daughter instead. The reason for this reluctance appears to be to emphasise the lesson that a chaste woman brings happiness not merely to herself, to her husband and to her parents-in-law but to her parents as well. By the gift of such a daughter, the Goddess had since Savitri's father not one son but a hundred. The chief lesson of the story seems, however, to be that indomitable perseverance of a faithful wife, aided with wisdom and virtue, is victorious even over Fate and to emphasise the great truth that a true woman's love remains unconquered by death.]

आसीन्महेषु धर्मात्मा सत्यसन्धो जितेन्द्रियः ।  
 वार्षिचोऽथ्यपतिर्नाम सर्वभूतहिते रतः ॥

There lived in the Madra country a virtuous and truthful king called Asvapati, who had subdued his senses and devoted himself to the welfare of all living beings.

इमावाननपत्यञ्च संतापमुपकृमिषान् ।  
 अपत्यान्प्रादुर्गार्थं च कीमं नियममास्थितः ।  
 हुत्वा शतसहस्रं स सावित्र्या मितमोजसः ॥

Though endowed with patience, that king being issueless became sorrowful; and, for the purpose of obtaining a child, he practised severe austerities; only after offering oblations to Fire, accompanied with the recital of the Savitri hymn a hundred thousand times, he had his abstemious meal (every day)

एतेन निषमेवासीद्वर्षाण्यष्टादशैव तु ॥

He passed eighteen years indeed in the practice of these austerities.

“पूर्णे त्वष्टादशे वर्षे स्यामिषी तुष्टिमभ्यनात् ।

उवाच सैनं वरदा वचनं पार्ष्णिं तदा ।

वरं वृणीष्याम्वपते महाराज यदीप्सितम् ॥

When the eighteenth year was over, the Goddess Savitri was pleased; and, eager to confer a boon, she told the king these words: “O Asvapati, king of the Madra country, choose as a boon whatever you desire.”

अभ्यवर्ति:—

पुत्रा मे बहवो देवि भवेयुः कुलपाचनाः ।

“तुष्टाऽसि पत्रि मे देवि वरमेतं वृणीम्वहम् ॥

ASVAPATI :—

“Goddess! let me have many sons who shall render my lineage sinless and holy. If, Goddess, you are pleased with me, I choose this as my boon.”

सावित्री—

कन्या तेजस्विनी सौम्य क्षिप्रमेव यन्निष्यति ।  
उत्तरं च न ते किञ्चिद्वाहर्त्तव्यं कथंचन ।  
पितामहनिबोधेन तुष्टा ह्येतद्भवीमि ते ॥

SAVITRI :—

"Verily, a glorious girl will soon be born (unto you), Oh good man! You must not raise any question. I, who am pleased (with you), tell you this by the command of Brahma (the Grandfather)."

अन्तर्दितायां सावित्र्यां जगाम स्वपुरं रूपः ।  
प्राप्ते काले तु सुपुत्रे कन्यां राजविलोचनाम् ॥

When the vision of (the Goddess) Savitri was gone, the king went to his city; and there, in due time, he had a lotus-eyed girl born to him.

सावित्र्या प्रीतया वृत्ता सावित्र्या हुतया हवि ।  
सावित्रीत्येव नामास्याश्चकुर्विवास्तथा पिता ॥

Because the child was the gift of the gratified Goddess Savitri and also because oblations were made with (the chanting of) the Savitri hymn, the Brahmans gave her the name 'Savitri'; and then the father also (called her by that name).



कालेन चापि सा कन्या पौषास्वा बभूव ह ॥

And, in course of time, the girl reached maidenhood.

तां प्राप्ता देवकन्धेति ज्वलन्तीमिव तेजसा ।

न कश्चिद्दृश्यामास नृपतिर्दुःखितोऽभवत् ॥

Her, who looked radiant with (divine) splendour and loveliness, nobody came forward to choose as his wife, thinking that she was a divine damsel (come down on earth), and the king became sad (in consequence).

राजा—

पुत्रि प्रदानकालस्ते न च कश्चिद्दृष्यति माम् ।

स्वयमन्विच्छु भर्तारं तुमेऽसदृशमात्मनः ॥

THE KING :—

“Daughter! This is the (proper) time for giving you in marriage; and nobody comes and asks of me; go and choose yourself a husband who is equal unto you in (good) qualities.”

एवमुक्त्वा रुहितरं गन्वतां चैत्रचोदयत् ॥

Telling his daughter this, he urged her to depart.

ततोऽभिगम्य तीर्थानि सर्वाण्येवाध्वनांस्तथा ।

आजगाम पितुर्ज्येष्म सावित्री सह मन्त्रिभिः ॥

Then Savitri went round all the holy places and the hermitages; and thereafter, with the ministers (sent with her), she returned to her father's place.

नारदेन सहसतीनं सा दृष्ट्वा पितरं शुभा ।

उभयोरेव क्षिरसा चक्रे पादाभिवन्दनम् ॥

And that good girl saw her father seated along with Narada; and she bowed her head in obeisance at the feet of both of them.

नारदः—

ऋ गताऽभूस्सुतेषु ते कुलधैरागता सुप ।

किमर्थं सुवर्ती भद्रं न चैतां संप्रयच्छसि ॥

NARADA :—

"Where has your daughter been? And whence indeed is she returning, O king? And why have you not bestowed this maiden (in marriage), my good man?"

अश्वपतिः—

कार्येण सख्यमेतैव प्रोविताऽऽद्यैव चागता ।  
पतस्याः शृणु देवर्षे मतरि शोऽनया वृतः ॥

ASHVAPATI :—

"Indeed she was sent abroad for this very purpose; and she has just returned today. Listen to her, O divine sage, and hear who has been chosen by her as her husband."

सा ब्रूहि विस्तरेणेति पित्रा संबोदिताऽब्रवीत् ॥  
Urged by her father to speak at length,  
she said:

आसीन्साख्येषु धर्मात्मा क्षत्रियः पृथिवीपतिः ।  
द्युमत्सेन इति ख्यातः पश्चाच्चान्धो बभूव ह ॥

"There was a virtuous Kshatriya king in the country of the Salwas, who was known as Dyumatsena; and after a long time, he became blind.

पिनष्टुचक्षुपस्तस्य बालपुत्रस्य धीमताः ।

सामीप्येन हृतं राज्यं छिद्रेऽसिन्पूर्वघोरिणा ॥

"When that wise man, whose son was yet a boy, lost his eyes, his kingdom was seized by an old enemy of his who lived in the neighbourhood and took advantage of this weakness."

स बालवत्सया सार्धं भार्यया प्रस्थितो वनम् ।  
 तस्य पुत्रः पुरे जातः संवृद्धश्च तपोवने ।  
 सत्यवानन्नुरूपो मे भवेति मनसा वृतः ॥

"He went to the forest, accompanied by his wife and her darling child; that son of his, Satyavan, born in the city but brought up in the hermit's grove, has been chosen by me, with (all) my heart, as my worthy husband."

नारदः—

विवस्वानिव तेजस्यी वृहस्पतिस्त्वमो मर्तु ।  
 महेन्द्र इव वीरश्च वसुधेव क्षमान्वितः ॥  
 ययातिरिव चन्द्रारः सोमवत्प्रियदर्शनः ।  
 रूपेणान्वतमोऽश्विभ्यां द्युमत्सेनसुतो वली ॥

NARADA :—

"The sturdy son of Dymatsena is brilliant like the Sun; and in intellect he is equal to the Preceptor of the gods (Brihaspati); and he is strong like mighty Indra (the King of gods); and endowed with endurance even as the Earth. He is generous like Yajati and graceful (to look at) like the Moon; and in loveliness, he ranks with the twin Asswins.

एको दोषोऽस्ति नान्योऽस्य सोऽद्यप्रभृति सत्यवान्  
संपत्सरेण क्षीणानुर्वेदन्वासं करिष्यति ॥

"There is one defect only and nothing else in him; this Satyavan whose life is waxing will, in a year from today, lay down his body and pass away."

राजा—

एदि सावित्रि शच्छस्य अन्यं वरय क्षीयते ॥

THE KING :—

"Come, Savitri; my good girl! go and choose another (as husband)."

सावित्री—

दीर्घायुरथवाऽन्यायुः सशुणो निर्मुषोऽपि वा ।  
सच्छुतो मया भर्ता न द्वितीये वृषोभ्यहम् ॥

SAVITRI :—

"Be he longlived or shortlived, endowed with good qualities or utterly lacking in them, once my husband has been chosen by me, I will not choose another."

नारदः—

स्विरा बुद्धिर्नरश्रेष्ठ सावित्र्या बुद्धितुल्य ।  
 नैवा वारयितुं शक्या घमांदस्मात्कथंचन ।  
 प्रदानमेव तस्मान्मे रोचते बुद्धितुल्य ॥

NARADA :—

"Best of men! Your daughter Savitri's mind is steadfast. She cannot be made in any way to swerve from this righteous path (of hers). Therefore I like that your daughter should be given away (in marriage) presently without any ado."

एवमुक्त्वा समुत्पत्य नारदस्त्रिदिवं गतः ॥

Having spoken thus, Narada ascended into the sky and reached Heaven.

मेध्यारण्यं स गत्वा च शुमत्सेनाश्रमं वृषः ।

तथापश्यन्महाभागं अक्षुर्हीनं वृषे तदा ॥

And the king (Asvapati) went to the Medhya forest and reached the hermitage of Dyumatsena; and there he saw that noble-king who had lost his eyesight.

पाञ्च सुनियतो भूत्वा राजा राजानामधीत् ।  
 सावित्री नाम कन्येयं स्तुषार्थे त्वं पृष्टाण मे ॥

The king (Asvapati) spoke to the king (Dyumatsena) in very humble words: "Please accept this my daughter Savitri as your daughter-in-law."

दुमत्सेनः—

स्तुताः स्म राजपाह्नवसमाश्रिताः  
 वराम धर्मं निवृत्तास्तपस्विनः ।  
 कथं त्वन्मर्दा वनवासमाश्रमे  
 सहिष्यति क्लेशमिमं सुता तव ॥

DYUMATSENA:—

"We are bereft of our kingdom and have taken to forest life; and we live the righteous life of hermits who curb their senses. How will your daughter, who is too delicate to suffer, endure the hardships of forest life in a hermitage?"

अश्वपतिः—

सुखं च दुःखं च भवामवात्मकं  
 यदा विजानाति सुताऽहमेव च ।  
 न मद्विधे युज्यति वाक्यमीदृशं  
 विमिच्छतेनाभिगतोऽस्मि ते नृप ॥

ASHVAPATI :—

"My daughter knows well, even as I do, that joy and sorrow are alike transient by nature; words like these are not for speaking to such as I. I have come to you, O king, with a firm resolve."

दुमत्सेनः—

पूर्वमेवाभिलषितः संबन्धो मे त्वया सह ।  
 अस्मदाश्वस्त्वहमिति तत एतद्विचारितम् ॥

DYUMATSENA :—

"Alliance (by marriage) with you was desired by me long ago; but I am now bereft of my kingdom, hence this doubt and hesitation."

यथाविधि समुद्धार्यं कारयामासतुर्नृपौ ॥

And the two kings celebrated the wedding in accordance with the prescribed rites.



दत्त्वा सोऽश्वपतिः कन्यां वधुं पद्मया मुदा॥

After giving his daughter away,  
Asvapati went home supremely happy.

सत्यवानपि तां भाव्यां लब्ध्वा सर्वगुणान्विताम्।

मुमुदे सा च तं लब्ध्वा यतारिं मनसेभितम् ॥

And Satyavan also was glad, as he had  
for wife a woman endowed with all good  
qualities; and she was glad, having him  
as her husband, whom she had desired in  
her heart.

सर्वकामक्रियाभिश्च सर्वेषां तुष्टिमादधे ।

अधुं शरीरसत्कारैः सर्वेषाञ्छादनादिभिः ॥

इयत्तुरं देवसत्कारैर्वाचः संवमनेन च ।

रहस्यैवापचारेण यतारिं पर्यतोचयत् ॥

By doing what was expected of her by  
all persons, she pleased them all: she  
pleased her mother-in-law by attending on  
her and by helping her to dress and by  
all other acts of service; she pleased her  
father-in-law by honouring him as a god  
and serving him reverently and also by  
restraint of speech in his presence; and she  
pleased her husband by attending privately  
to his wants.

गणयन्त्यास्य सावित्र्या दिवसे दिवसे वते ।  
यद्वाक्यं नारदेनोक्तं वर्तते हृदि नित्यतः ॥

As day passed after day, Savitri keeping count, those words spoken by Narada were ever present in her mind.

चतुर्वेदइति सर्वेष्वमिति संचिन्तय मामिती ।  
मत्तं विराजमुदिश्य दिवारात्रं स्थिताऽभवत् ॥

On considering that death must come on the fourth day thereafter, she undertook the *Trivratra* (three-night) fast and remained without food both day and night.

तं श्रुत्वा निषमं तस्या भृशं दुःखान्वितो नृपः ॥

When the king heard of that vow of hers, he was very much pained.

अतितीव्रोऽथमारुह्यः तत्राऽऽरुह्यो नृपालमने ।  
तिसृणां वसतीनां द्वि स्थानं परमबुध्वरम् ॥

मतं भिन्धीति वक्तुं त्वां नास्मि शक्तः कथंचन ।  
 पारवश्येति वचनं युक्तमस्मद्विधो वदेत् ॥

"Princess! what has just now been begun by you is an extremely difficult task. It is very hard to fast for three days and nights. Anyhow I cannot tell you 'break your vow'; what is proper for people like me to say now is, 'may you fulfil your vow.'"

एवमुक्त्वा पुनस्तेनो विरराम महामनाः ॥

Having said this, the noble-minded Dyumatsena became silent.

तिष्ठन्ती चैव सावित्री काष्ठभूतेष लक्षयते ॥

And Savitri, who was fasting, looked (unperturbed) like a block of wood.

अद्य तद्विषयं चेति ह्रत्वा वीर्यं हुताद्यजम् ।

ततः सर्वान् द्विजान् बृहदान् स्वर्धुं भद्रशूरमेव च ।  
 भविष्यादानुपूर्व्येण प्राञ्जलिर्नियता स्थिता ॥

Saying to herself, 'Today is that day', she offered oblations to the blazing Fire; and then she made obeisances to all the Brahmins and to the elders and to her mother-in-law and to her father-in-law in

the proper order; and folding the palms of her hands together in adoration, she stood by reverently.

अवैश्व्याशिपस्ते तु साभिष्यर्थे दिवाः शुभाः ।  
उत्पुस्तपस्विनस्सर्वे वृष्यगृह्णात् तपस्विनी ॥

And all the ascetics pronounced over Savitri kindly and auspicious benedictions that she might never be widowed; and the austere lady took their blessings.

ततस्तु श्वश्रून्वशुराचतुर्णां नृषाम्भ्याम् ।  
एकान्तमाश्रितां वाक्यं ब्रूते तपारिणे त्वया ।  
साहारकाळः संवत्सः क्रियतां वदन्तरम् ॥

Then her mother-in-law and her father-in-law spoke these words to that princess who had retired to a lonely place: "The vow has been kept by you; the time for breaking the fast has arrived. Please do what has to be done next."

सावित्री—

अस्ते गते मयाऽऽदित्ये भोक्तव्यं कृतकामया ॥

SAVITRI:—

"With my desires fulfilled, I must take food only when the sun sets."

एवं संवाचमावाचाः सावित्र्या भोजनं प्रति ।  
स्वल्पे परशुमाहाय सत्यवान्प्रस्थितो वनम् ॥

When Savitri was thus talking about her food, Satyavan was starting for the forest, bearing an axe on his shoulder.

सावित्री त्वाह वतरिं नैहस्ये गन्तुमर्हसि ।  
सह स्वया गमिष्यामि न हि त्वां दातुमुत्सहे ॥

And Savitri said to her husband: "You must not go alone; I will go with you; I dare not let you go (alone)."

सत्यवान्—

वनं न गतपूर्वं ते दुःखः पन्थाश्च भ्रामिनि ।  
वतोपवासक्षामा च कथं वज्रघां गमिष्यसि ॥

SATTAVAN :—

"You have not been to the forest before; and the path is hard, my dear; you who must be exhausted by the fast you have gone through, how can you come (with me) walking?"

सावित्री—

उपवासाच्च मे महानिर्वास्ति चापि परिश्रमः ।  
 वसने च कृतोत्साहां प्रतिषेधं न माऽर्हति ॥

SAVITRI :—

“I do not feel exhausted because of the fast, and this is not much of an exertion, pray, do not prevent me who am eager to go (with you).”

सत्यवान्—

यदि ते वसनोत्साहः करिष्यामि तव शिषम् ।  
 मम स्वामन्वय गुरुजन मां दोषः स्पृशेद्यम् ॥

SATYAVAN :—

“If you are eager to go (with me), I shall meet your wishes; obtain permission from my elders, so that no blame may be attached to me.”

साऽभिवाचप्रवीक्षुश्च भृशुरं च महावता ।  
 श्वयं गच्छति मे भर्ता कलाहारी महावनम् ॥

इच्छेयमभ्यनुज्ञाता शर्विषा श्वशुरेण ह ।

अनेन सह निर्गन्तुं प्रस्थितस्य सुतस्तव ॥

And that lady who had fulfilled a great vow made obeisance to her mother-in-law and to her father-in-law and said :

"My husband here goes to the big forest for gathering fruits; permitted by you, madam, and by my father-in-law, I desire to go out with him, and your son has just started.

संवत्सरः किञ्चिद्गुणो न निष्कान्ताऽहमाश्रमात् ।

यत्नं कुसुमितं द्रष्टुं परं कौतूहलं हि मे ॥

"Almost a full year is past; and I have not gone out of (our) hermitage; I am very eager to see the forest in bloom."

शुभलेनः—

यदाप्रमृतिं सावित्रीं विद्या दत्ता स्तुषा मम ।

तानयाऽभ्यर्चनायुक्तमुक्तपूर्वं स्मराम्यहम् ॥

DYUMATSANA :—

"Since Savitri was given away by her father as my daughter-in-law, I do not remember to have heard her request me for any favour.

तद्देशा लभतां कामं यथाभिलषितं वधुः ॥

"So let her, my daughter-in-law, have her wish and obtain what she eagerly desires.

उभाभ्यामभ्यनुज्ञाता सा जयाम यज्ञशिखी ।  
सह भर्ता हसन्तीव हृद्येन विदूयता ॥

And having obtained permission from both (her parents-in-law), the renowned lady went along with her husband apparently happy but with an aching heart.

सा यनानि विविधानि दृश्यं विपुलेक्षणा ।  
अनुमज्जन्ती भर्तारं तं च काशमपेक्षती ॥

With her eyes wide open, she saw the wonderful forest regions, walking beside her husband in expectation of that (dread) hour.

अथ भार्यासहायस्त फलान्वाशय सीर्यवान् ।  
कठिनं पूरयामास ततः काष्ठान्वयादथत् ॥

Then aided by his wife, Satyavan gathered fruits and filled the cooking pot with them; and, being strong, he took to hewing wood.



तस्य पादपतः काष्ठं जडे शिरसि वेदना ॥

As he was hewing wood, he felt his head ache.

सोऽभिगम्य विषां भाषांशुषाच क्षमपीडितः ।

व्याधामेन वमामेन ज्ञात शिरसि वेदना ।

शूलैरिव शिरो विद्धं न स्थातुं शक्तिरस्ति मे ॥

Weary with exertion, he walked up to his loving wife and said : "Because of this exertion, I have pain in my head; and my head is splitting with pain, as if it is pierced by many spears. I am not able to stand."

सा समासाद्य सावित्री भर्तारमुपगम्य च ।

उत्सङ्गेऽस्य शिरः कृत्वा निपसाद् महीतले ॥

And Savitri ran up to her husband; and, coming near him, she sat on the ground, resting his head on her lap.

सुहृत्तद्विषं चापश्यत्पुरुषं रक्तवाससम् ।  
 इयमाचक्षते रक्तार्क्षं पाशहस्तं भवाचक्षम् ।  
 स्थितं सत्यवतः पार्श्वे निरीक्षन्ते तथैव च ॥

And presently she saw the dark and dreadful form of a man with blood-red eyes who, clad in blood-red robes and holding a noose in his hand, was standing near Satyavan and staring at him.

तं दृष्ट्वा सहस्रोत्थाय भर्तुर्भ्रूवस्व शनैः शिरः ।  
 उताक्षलिङ्गवाचार्तां हृदयेन प्रवेपसी ॥

On seeing him, she was stricken with grief and arose quickly, placing her husband's head gently down; and folding the palms of her hands in reverence, she spoke, trembling in her heart:

देवते त्वाऽभिजानामि वसुदेतभ्यमानुषम् ।  
 कामया ब्रूहि देवेश कस्यं किञ्च त्विकीर्षसि ॥

"I know you to be a divine being; for this form is not human. O great God! tell me, if you please, who you are and what you intend to do."

यमा—

पतिमहाऽसि साधिवि तथैव च तपोन्विता ।

अतस्त्वामभिभाषामि चिद्धि मां त्वं शुभे यमम् ॥

YAMA :—

"You are devoted to your husband, Savitri! And besides, you have acquired merit by your austerities. Hence it is that I talk with you. Know me, good lady, as Death (Yama)."

अयं ते सत्यवान्मर्ता क्षीणायुः पार्थिवस्वजः ।

नेष्यामि तमहं बद्ध्वा विध्येतन्मे विकीर्षितम् ॥

"The years of this prince, Satyavan, your husband, have run out. I will bind him (with my nose) and take him away with me. Know this to be my intention."

सावित्री—

क्षुपते भगवन्दूतास्तवायच्छन्ति मावसान् ।

नेतुं किल भवान्कसादागतोऽसि स्वयं प्रभो ॥

SAVITRI :—

"O holy one! Your messengers come to take human beings away, so we have heard. Then how is it, O lord, that you have come in person?"

शयुक्तः प्रियरावस्तां भगवान्स्वचिह्नीर्विलम् ।  
 यथावत्सर्वमाख्यातुं तस्मिन्पार्थे ब्रह्मकर्म ॥

Thus questioned, the holy king of the manes (Pitrs) began, for the sake of pleasing her, to acquaint her duly with all his intentions.

अथ च धर्मसंयुक्तो रूपवान्युगसागरः ।  
 नाहौं मत्पुत्रकैर्न तुमहोऽस्मि स्वयमागतः ॥

"This lovely person has always been righteous; he is an ocean of good qualities; it is not fair to him to ask my men to fetch him (to my abode). Hence I have come in person."

ततः सत्यवतः क्वात्पाशाशयज्ञं यज्ञगतम् ।  
 अद्भुष्टमात्रं पुरुषं निष्कर्ष्य यमो बलात् ॥

Then, (Yama) Death forcefully plucked out from Satyavan's body, his 'essential body' which was of the 'size' of a thumb and which was bound by the noose and rendered submissive.

ततः समुद्रतटाणे गतश्चासौ हतमभम् ।

निर्विचेष्टं शरीरं तद्भ्रूवामिषदर्शनम् ॥

Then, his body, whence life had been withdrawn and whence breath had gone, lost its lustre and lay there inert; and it was a sad sight.

यमस्तु तं ततो बध्ना प्रयातो रक्षिणामुषः ॥

And (Yama) Death, holding him bound (with the noose), went southwards.

सावित्री चैव दुःखातां यममेवान्धगच्छत ।

भर्तुः शरीररक्षां च विधाय हि तपस्विनी ॥

And afflicted with sorrow, Savitri who had performed austerities followed Death (Yama), after arranging for the safety of her husband's body.

यमः—

निवर्तते गच्छ सावित्रि कुरुष्वारूपीर्ध्वदैहिकम् ।  
कृते नर्तुं सद्यसाऽऽनृष्यं यावद्गम्यं गते त्वया ॥

YAMA :—

“ Turn back and go, Savitri, and perform the funerals of this person; your duties to your husband have been discharged by you; and you have gone as far as one should go.”

सावित्री—

यत्र मे नीयते भर्ता स्वयं वा यत्र गच्छति ।  
तथा च तत्र गन्तव्यमेष धर्मः सनातनः ॥

SAVITRI :—

“ Whether my husband is led away, and whither he goes of his own accord, thither I must go; this is the ancient path of duty.

तपसा शुभकथा च भर्तुः स्नेहादृतेन च ।  
तत्र चैव प्रसादेन न मे प्रतिहता गतिः ॥

“ Because of my austerities and my pious feelings towards my elders and because of my love for my husband and my constancy, and also because of your favour, my path is not obstructed.

नानाश्रमवन्तस्तु धने चरन्ति

धर्मं च वासं च परिश्रमं च ।

विज्ञानतो धर्ममुदाहरन्ति

तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥

एकस्य धर्मेण कृतां मतेन

सर्वे स्म तं मानिसनुग्रपञ्चाः ।

मा वै द्वितीयं ना तृतीयं च वाच्ये

तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥

“It is not those who have no self-control that practise in the forests the virtues of married life, or of bachelor life in the preceptor's hermitage or of a life of renunciation (Sannyasa). And they describe married life (Grahastha and Vanaprastha) to be the source of self-enlightenment. Therefore good people say that married life is the most important. Because of the virtues of married life, lived in a manner approved of by the good, all of us follow that one path. I do not desire (to follow) either the second or the third path (above mentioned), because good people say that married life is the most important.”

यमः -

निवर्तं तुष्टोऽस्मि तवानया गिरा  
परं वृषीभ्येह विनाऽस्य औचितम् ॥

YAMA :—

"Turn back; I am pleased with this speech of yours. Choose a boon now, other than the life of this person."

सायित्री—

विनष्टक्षुः श्वशुरी नमाधमे  
स लम्बनक्षुर्बलवान्शोभुपः ॥

SAYITRI :—

"My father-in-law lives in a hermitage bereft of sight. Let that king regain his sight and become powerful."

यमः—

यथा त्वयोक्तं भविता च तत्तथा  
निवर्तं गच्छस्व न ते क्षमो भवेत् ॥

YAMA :—

"Even as you have asked, so let it be. Turn back and go, so that you may not experience any fatigue."



सावित्री .

धमः कुलो भर्तृवमीपतो हि मे  
सुरेश भूयो वचनं निबोध मे ।  
न वाक्यं सप्तपुत्र्येण सङ्कृतं  
ततः सुतां संनिवसेत्समागमे ॥

SAVITRI :—

“Where is any fatigue for me in the proximity of my husband? Great God! Listen to my words again. The company of a good man is not fruitless; therefore should one live where good people gather together.”

धमः—

मनोनुकूलं बुधबुद्धिर्वचनम्  
त्वया यदुक्ते वचनं हिताश्रयम् ।  
विद्या युतः सत्यवतोऽस्य जीवितं  
धरं द्वितीयं वरयस्व मामिति ॥

YAMA :—

“The words that you have spoken are pleasing to the mind and they provoke the thoughts of what men as they deal with (human) welfare; choose a second boon, my dear girl, excepting again the life of this Satyavan.”

सावित्री—

स्वमेव राज्यं लभतां स पार्थिवः  
जह्यात्कथमात्रं च ते नुह्यथा ।

SAVITRI :—

“And may the king my father-in-law obtain his own kingdom so that he might not cease from his proper duties (as a king).”

यमः—

स्वमेव राज्यं प्रतिपास्यतेऽधिरात्  
न च स्वधर्मोऽपिहीयते नृपः ।  
कृतेन कामेन मया नृपात्मजे  
विघ्नं गच्छस्य न ते धर्मो भवेत् ॥

YAMA :—

“The king will certainly get back his own kingdom before long; and he will not fail in his own duties (as a king). Princess! With your wishes granted by me, turn back and go, so that you may not experience any fatigue.”

सावित्री—

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।  
अनुग्रहश्च दानं च सर्वा धर्मः सनातनः ।  
सन्तस्त्वेषाप्यभिष्टेषु दयां व्रतिषु कुर्वते ॥

SAVITRI :—

“Absence of malice towards all living things, in deed and thought and word; benevolence and gift-giving—these constitute the immutable conduct of the good. The good folk are merciful even to the enemies who confront them.”

यमः—

पिपासितस्तेन भवेद्यथा पयः  
तथा त्वया वाक्यमिदं समीरितम् ।  
विना पुनः सत्पत्तोऽस्य जीवितं  
धरं वृषीण्येह शुभे यदिच्छसि ॥

YAMA :—

“These words now spoken by you are like water to one who is thirsty. Good lady, excepting again the life of this Satyavan, choose another boon now if you like.”

सावित्री—

नमानपत्यः पुत्रिधीवतिः पिता  
अपेक्षितुः पुत्रशतं तथोरसम् ॥

SAVITRI :—

"My father the king has no son. May a hundred sons be born to my father!"

यमः—

शतं सुतानां पितुरस्तु ते शुभे  
निघर्तं दूरं हि पयस्त्रयागता ॥

YAMA :—

"Good girl! Your father will have a hundred sons. Return, for you have come a long way (with me)"

सावित्री—

न दूरेतन्मम भर्तृसंविधौ  
मनो हि मे दूरतरं प्रवायति ।  
अथ अत्रधेव विरे समुद्यतां  
नयोद्यमानां शृणु भूय पय व ॥

SAVITRI :—

"This is no distance when I am in the presence of my husband; it is my mind that travels farther. Therefore, once again, listen to the words that I shall speak, raising my voice, even as you go.

विषस्यतस्यै तनयः प्रतापवान्  
 ततो हि वैवस्वत उच्यसे पुत्रैः ।  
 समेन धर्मेण चरन्ति ताः व्रजाः  
 ततस्तवेदंभर् धर्मराजवा ॥

" You are an illustrious son of the Sun God (Vivasvan); and you are therefore called Vaivasvata by the wise. The subjects of your kingdom have equal justice; and hence, O lord, is your title established as (Dharma Raja) 'The Prince of Virtue'.

आत्मन्यपि न विश्वासस्तथा भवति सत्तु यः ।  
 तस्मात्सत्तु विशेषेण सर्वैः प्रणयमिच्छति ॥

" The confidence that a person has in good people, he does not have even in himself. Therefore everybody wishes specially to be in the loving company of the good."

वमः—

उदाहृतं ते वचनं वदन्ने

शुभे न तादृक् स्वहते भूते मया ।

अनेन तुष्टोऽसि विनाऽस्य जीवितम्

धरं चतुर्थे वरयस्य, वरुह व ६

YAMA :—

“Good girl I have not heard such words spoken except by you. I am pleased with these words. Excepting this person's life, ask for a fourth boon, and go away.”

सावित्री—

मयात्मजं सत्यवतस्तथौरसं

शते सुतानां वरयामि ते वरम् ॥

SAVITRI :—

“Then, I ask this boon from you, a hundred sons for me from Satyawata's loins.”

यमः—

शतं सुतानां बलवीर्यशालिनां  
 भविष्यति प्रीतिकरं तथाबले ।  
 परिश्रमस्ते न भवेन्नुपाश्रमजे  
 निवर्त दूरं हि पथस्यमागता ॥

YAMA :—

“Gentle lady! you will have a hundred sons strong and valiant, who will make you happy. Princess! you must not feel tired and weary: therefore return. You have already come a long distance.”

सावित्री—

सतां सङ्गिनीफलः संगमोऽस्ति  
 सङ्गो भवे नानुकुर्वन्ति सन्तः ।  
 सन्तो हि सत्येन तपन्ति सूर्यं  
 सन्तो भूमिं तपसा धारयन्ति ॥

SAVITRI :—

“To good people, the company of the good is never fruitless. Good people have nothing to fear from the good. It is good people who, by their truthfulness lead the

Sun on his path; and it is they who sustain the earth by their practice of austerities.

न च ब्रह्माद्ः सत्पुरुषेषु मोघः  
तस्मात्सन्तो रक्षित्तारो भवन्ति ॥

"The graciousness of good men is never in vain. Therefore the good are (our) saviours."

यमः—

यथा यथा भाषसि घर्मसंदिग्धम्  
मनोनुकूलं सुपदं महार्थवत् ।  
तथा तथा मे स्वयि भक्तिरुत्तमा  
शरं वृषोभ्याप्रतिभं पतिमते ॥

YAMA :—

"As often as you speak good words of great meaning which, dealing with righteous conduct, are pleasing to the mind, so often do I have a feeling of supreme reverence for you. Ask for the unique boon, O chaste lady!"



सावित्री—

वरात्सिर्षाः शतपुत्रता मम  
 त्वयैव दत्तो हियते च मे पतिः ।  
 परं वृणे जीषतु सत्यवानस्य  
 तत्रैव सत्यं वचनं भविष्यति ॥

SAVITRI :—

“The granted boon provides me with a hundred sons; by you is that boon given and my husband taken away (at the same time). I choose my boon— Let this Satyavan live; your word must needs prove true.”

तथैस्युक्त्वा तु ते पाशं मुक्तवा वैवस्वतो यमः ।  
 एष भद्रं मया मुक्तो भर्ता ते कुलमन्विति ॥  
 अरोगस्तथ मेवञ्च सिद्ध्यर्थः स भविष्यति ।  
 चतुर्विंशतायुश्च त्वया सार्धंमथाप्स्यति ॥  
 त्वधि पुत्रदत्तं चैव सत्यवाम्नजनविष्यति ।  
 एतं तस्यै परं वृत्वा स्वमेव वचनं ययौ ॥

Yama, son of Vivasvan, said “So be it” and unleashed the noose (that bound Satyavan); and he granted her the (desired)

been in these words: "Good lady, who brings delight to your family, this your husband is now released. He will be free from disease and, guided by you, he will achieve his purpose in life. And he will, along with you, live four hundred years. Satyawas will certainly have a hundred sons by you," and then he went (alone) to his own place.

सावित्र्यपि जगामास्था भर्तुः शव्यं कलेवरम् ॥

And Savitri went back to where her husband's dead body was.

सा भूमौ प्रेक्ष्य भर्तारमुपसृज्योपवृष्टा च ।

उत्सङ्गे शिर जारोप्य भूमाशुपनिवेश इ ॥

Seeing her husband lying on the ground, she approached him and gently lifted him up and sat on the ground, placing his head on her lap.

संशो च स पुनर्लब्ध्वा सावित्रीमभ्यभाषत ।

सुचिरं यत सुप्तोऽस्मि किमर्थं तावजोचनः ।

क चासौ पुरुषःश्वामो योऽसौ मां संनकर्ष इ ॥

And he regained consciousness and spoke to Savitri. "I have, alas, slept very long. Why did you not wake me up? And where is that dark person who took me away?"

सावित्री—

सुषिरं त्वं प्रसुप्तोऽसि ततः स भगवान्पथमः ।

विश्वान्तोऽसि महाभाग विनाशं पश्य सर्वरीमां

SAVITRI:—

“You have been in deep sleep for a long time; and the holy God of Death (Yama) is gone away. You are very tired, my blessed lord. Look, it is now late in the night.”

उपलभ्य ततः संज्ञां सुखसुप्त इवोत्थितः ।

दिशः सर्वां वनान्तांश्च निरीक्ष्योपास्य सत्यवान् ॥

Then with consciousness regained, Satyavan rose up as from deep sleep and looked round in all directions at the forest regions about him and said:

फलाहारोऽसि विश्वान्तस्त्वया सह सुमध्यमे ।

ततः पाटयतः काष्ठं शिरसो मे कृताऽभवत् ॥

शिरमिनापसन्तप्तः स्वातुं चिरमज्ञकृबन् ।

तद्योस्रद्धे प्रसुप्तोऽस्मि इति सर्वं स्वरे शुभे ॥

"I came here with you to gather fruits, my lovely one! and then, when I was cutting wood, I had a shooting pain in my head. Oppressed by this ache, I was not able to stand even for a while, and I fell asleep on your lap. All this I remember, my good woman.

ततोऽपश्यं तमोघोरं पुरुषं च महौजसम् ।

तद्यदि त्वं विजानासि किं तद्गदि सुमध्यमे ।

स्वप्नो मे यदि वा सप्तो यदि वा सत्यमेव तन् ॥

"Then I saw the dreadfully dark form of a superior being. If you know what it was, my lovely one, please tell me about it, whether what I saw was a dream or whether it was really true."

समुवावाथ सावित्री रजनी उपवगाहते ।  
 अस्ते सर्वे यथाकृत्तमाख्यास्यामि नृवात्मज ॥  
 यदि नोत्सहस्ये गन्तुं सरुजं त्वां हि लक्षये ।  
 भवः प्रभाते वने दृश्ये वास्वाधोऽनुमते तव ॥

Then Savitri answered him: "The night is far advanced. Tomorrow, prince, I will tell you everything as it happened. If you are not able to return home now, for, I see that you are suffering from pain, we will go, if you please, at break of dawn when the forest paths are visible."

सत्ययान्—

शिरोरुजा निवृत्ता मे स्वस्वाम्यङ्गानि लक्षये ।  
 मातापितृभ्यामिच्छामि संयोगं त्यक्त्वासादृजम् ॥

SATYAYAN :—

"My headache is gone; and I feel my limbs refreshed; and if you are pleased to help me, I desire to be again with my father and my mother.

व्यक्तमाकुलया बुध्या प्रज्ञाचक्षुः पिता मम ।

एकैकमस्यां वेलायां वृच्छत्याश्रमवासिनम् ॥

"Certainly, my father who has (only) wisdom for eyes will, with a distressed mind, be at this moment questioning the residents of the hermitages one by one (about me).

तयोः पियं मे कर्तव्यमिति जीवामि चाप्यहम् ।

कामधे दर्शनम् पिबोर्पादि सावित्रि ना चिरम् ॥

"I live because it is my duty to make them happy. I long to see my parents. Savitri! come, do not tarry."

सावित्री तत्र उद्यथा केशान्क्षेपय्य भामिनी ।

पतिमुत्थापयामास बाहुभ्यां परिसृज्य वै ॥

शामे स्वभ्ये तु वामोरुर्भर्तुषांदु विवेद्य च ।

दक्षिणेन परिभ्रज्य जगाम गजगामिनी ॥

Then Savitri arose and gathered her tresses into a knot; and the good lady took hold of her husband's hands and helped him to stand; then she placed his (left) arm over her left shoulder and her right arm round his body and walked lovely along with an elephant's gait.

स्वस्वोऽस्मि बलवानस्मि दिदक्षुः पितरानुभौ ।  
 भ्रुवन्नेव त्वरानुकः संशयादाधमं प्रति ॥

"I am quite all right; I feel strong. I am anxious to see both my parents." So saying, in great hurry he walked towards the hermitage.

एतस्मिन्नेव काले तु द्युमत्सेना मदाबलः ।

लाभयक्षुः पुष्यहेतोः परामर्तिं जगाम च ॥

At the same time, Dyumatsena got his eye-sight back and felt very strong, but he grew exceedingly anxious concerning his son.

यथाऽस्य भार्या सावित्री तपसा च दमेन च ।

आचारेण च सेयुक्ता तथा जीवति सखयान् ।

एवमाभ्यासितस्त्रैस्तु सत्यवाग्भिस्तपस्त्रिभिः ॥

"Satyavan is certainly alive, because his wife Savitri is of good conduct and has great powers of austerity and self-control." Thus was he comforted by those hermits who (always) speak the truth.

ततो मुहुर्तांसावित्री भर्ता सख्यवता सह ॥  
 आजगामाश्रमं पार्श्वं ब्रह्म प्रविवेश ह ॥

Then, in a short while, Savitri, with her husband Satyawas, reached the hermitage and entered it with a glad heart.

ततो राजा सहस्रीनां सर्वे ते वनवासिनः ।  
 ज्ञातकौरुद्वजाः [पार्श्वं] पप्रच्छुर्नृपतेः सुतम् ॥

Then all the residents of that grove who were there along with the king were eager to know what happened and they questioned the king's son :

प्रणैव नागतं कस्मात्सन्नायैव स्वया विभो ।  
 खेतापितः पिता माता ययं वैव नृपाल्मज ।  
 कस्मादिति न जानीमस्तस्सर्वं वक्षतुमर्हसि ॥

"Lord! why did you not return earlier with your wife? Práncé! your father and your mother and we too were all anxious, we do not know why. You must tell us all about it."



सत्यवान्—

पित्राऽहमभ्यनुष्ठानं सावित्रीसहितां गतः ।  
 अथ मेऽभूच्छिरांसुखं बने काष्ठानि चिन्ततः ॥  
 सुप्तश्चाहं वेदनया चिरमित्तुपलक्षणे ।  
 अतो चिरात्प्रयमनं नान्यद्स्तीह कारणम् ॥

SATYAVAN :—

“Permitted by my father, I went out with Savitri; and when I was hewing wood in the forest I had head-ache; with pain in the head, I slept for a long time, as I see it now. Hence my return so late in the night. There is no other reason for it.”

गौतमः—

अकस्माच्चक्षुषः प्राप्तिर्गुणस्तेनस्य ते पितुः ।  
 नास्य त्वं कारणं वेदसि सावित्री वक्तुमर्हसि ॥  
 त्वां हि जानामि सावित्रि सावित्रीमिव तेजसा ।  
 रहस्यं यदि ते नास्ति किञ्चिद्वच वदस्व नः ॥

GAUTAMA :—

“For no apparent reason, your father Dymatsena has regained eye-sight. You do not know why. Savitri must tell us. I know, Savitri, that in glory, you are like the Goddess Savitri. If it be no secret of yours, please tell us a little about it.”

सावित्री—

एवमेतद्यथा केषु संकल्पो नाम्यथा हि वः ।  
न हि किञ्चिद्दृश्यं मे श्रूयतां तथ्यमेव तत् ॥

SAVITRI :—

"It is just as you know. Your wishes never turn contrary. I have no secret whatsoever. Listen to the truth.

मृत्युर्मे पशुपतिवार्ता नारदेन महात्मना ।  
स चाद्य दिवसः मातस्ततो नैनं जहाम्यहम् ॥

"By high-souled Narada was foretold my husband's death. Today was that (fatal) day. Therefore I did not leave his side.

सुप्तं नैनं यमः साक्षाद्गुणमच्छास्त्रार्थिकम् ।  
स एवमन्यद्गुणं दिशं वितृण्णिविताम् ॥

"When he was asleep, Yama, (though) having (many) attendants, came in person and bound him and led him away in the (southern) direction where the manes<sup>1</sup> of the departed reside.

अस्तीत्यं तमहं देवं सःप्येन वचसा विभुम् ।

वच्य वै तेन मे वसा वराः शृणुत तान्मम ॥

“And I praised that omnipotent God in truthful words; and five boons were granted to me by him. Hear from me what they are.

वधुषी च स्वराज्यं च ह्रीं परीं श्वशुरस्य मे ।

सम्भं पितुः पुत्रशतं पुत्राणां चात्मनः शतम् ॥

चतुर्वर्षशतायुर्मे भर्ता सम्बन्ध सत्यवान् ।

भर्तुर्हि जीवितार्थं तु मया वीर्यं लिखं वतम् ॥

“Two boons for my father-in-law, his two eyes and his own kingdom (which he had lost); and for my father, a hundred sons were obtained; and for me, a hundred sons and my husband Satyavan back again with four hundred years to live. It is for saving my husband's life that this vow was observed by me.

एतत्सर्वं मयाऽऽख्यातं कारणं विस्तरेण वः ॥

“This full explanation (of the happenings) has been set forth at length by me to you.”

निमज्जयमानं व्यासवैसवया कुलं  
 समुद्धृतं साध्वि पुनः कुलीनया ।  
 तथा प्रशस्य क्षण्यो वरेभ्यः  
 मामन्व व्रभुमुदिताः स्वमालयम् ॥

"By you, good lady, born of a noble family, this family which was sinking under a load of miseries has been lifted up and saved." So praising her, the sages took leave of the good king and returned to their homes with gladdened hearts.

तस्यां रात्रौ व्यतीतायामुदिते सूर्यमण्डले ।  
 कृतवीर्वाहिकाः सर्वे क्षमेयुस्ते तपोधराः ॥  
 तदेव सर्वं साधिव्या महाभार्यं महर्षयः ।  
 युमत्सेनाय नादृष्यन्कथयन्तः पुनः पुनः ॥

When that night was past, and the sun had risen, all the sages gathered together after performing the rites prescribed for the forenoon; and the great sages were not tired of telling Dyumatsena again and again all about that great achievement of Savitri's.

ततः ब्रह्मरथः सर्वाः सास्त्रेभ्योऽभ्यासता नृपम् ।  
आचक्षुर्निहतं चैव स्वैनामात्मेन तं द्विषन् ॥

ऐकमत्वं च सर्वस्य जनस्य स्वं नृपं वति ।  
सुचक्षुर्षोऽप्यचक्षुर्षां स नो राज्ञ भवत्विति ॥

Then all the ministers came from the country of the Salvas to see their king ; and they told him of his enemy having been killed by his own minister and of the unanimous desire of all the people concerning their own king, namely, "with or without eyesight, he (alone) should be our king."

अनेन निश्चयेनेह सर्वं ब्रह्मविता नृप ।  
अभ्यास्य विरराजाय विदुर्वैतामहं वदम् ॥

"O king! we have been sent here on this resolute purpose. Occupy for long days the throne of your father and your forefathers."

चक्षुषन्तो च तं दृष्ट्वा विसृषोत्कुङ्कुलोचनाः ॥

And when they saw him with eyesight restored, their eyes were bright with wonder.

ततोऽभिवाद्य तान्बृहानिह्वान्स्त्रैष्याभिपूजितः ।  
प्रवर्षी नगरं शैच्या सावित्र्या सेनया वृतः ॥

And then he made his obeisance to those old Brahmins and was in turn honoured by them; and, surrounded by his army, he left for his city with (his queen) Saibi and with Savitri.

ततोऽमिषिषिन्तुः प्रीत्या द्युमत्सेनं पुरोहिताः ।  
पुत्रं चास्य महात्मानं वीरराज्येऽभ्यषेचयन् ॥

And the priests gladly anointed Dyu-mat-sena as king and anointed his worthy son as (Yuvaraja) Crown Prince.

ततः कालेन महता सावित्र्याः कोर्मिवर्षणम् ।  
तद्वै पुत्रज्ञतं जज्ञे भ्रातृणामभवच्छतम् ॥

Then after a long time, a hundred sons were born to Savitri and they grew in fame; and she had a hundred brothers.

एवमात्मा पिता माता श्वश्रुः श्वशुरा एव च ।  
 भर्तुः कुलं च सावित्र्या स्वयं कुरुङ्गात्समुद्धृतम् ॥

Thus, by Savitri, her own self, her father, her mother, her mother-in-law and her father-in-law and also her husband's family were all saved from calamity.

यश्चेदं शृणुयाद्भक्त्या सावित्र्याख्यातमुत्तमम् ।  
 स सुखी सर्वसिद्धार्थो न दुःखं प्राप्नुयान्नरः ॥

And, whoever it be who listens with devotion to this excellent story of Savitri, that person will attain to happiness and achieve all that he desires, and he will never have any (cause for) sorrow.

॥ श्रीः ॥

॥ ययातिचरितम् ॥

## YAYATI



[The story of Yayati begins with chapter 69 of the *Adi Parvan* of the *Mahabharata* and ends with chapter 87. Only two episodes of this long story are embodied in this condensed version. The first episode is an illustration of the truth that renunciation alone leads to happiness and that desire ends grows greater, the more it is fed and that one can never become satiated with pleasures of the senses. The second episode illustrates the truth that pride goes before a fall. They fully exemplify the duty of devotion and obedience to one's parents. Yayati's son Puru takes on the infirmities of old age to please his father; and his daughter Madhri and her sons enable him to regain lost Heaven.



ययातिर्नाहुषः सघ्राडासीत्सत्यपराक्रमः ।  
स बालपामास महीमीमे च बहुभिर्भैः ॥

Emperor Yayati, of proved valour, was the son of Nahusha. He protected the world and performed many sacrifices.

तस्य पुत्रा महेश्वासाः सर्वैस्तमुद्दिता गुणैः ।  
देषयान्बामजापेतां बहुस्तुर्वसुरेव च ।  
द्रुह्यभानुश्च पूरुश्च शर्मिष्ठायां च जहिरे ॥

Sons were born to him, who were endowed with all good qualities and who became great bowmen; unto Devayani were born Yada and Turvasu; and unto Sarisiktha were born Druhya and Anu and Purn.

स शाश्वतीः समा [राजन्] राजा धर्मैश्च पालयन् ।  
जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ॥

That king ruled over his subjects righteously and well for many years; and he was overcome with 'old age; then to his sons he spoke these words:

यौवनेन वरुणामान्युषा युवतिभिः सह ।  
विदुर्मुमदमिच्छामि जरा मे प्रतिवृत्तताम् ॥

"I wish to enjoy as a young man the company of young women, tasting the pleasures of youth; let my old age be taken in exchange.

यौवनेन स्वर्दीपेन वरेण विषयानन्दम् ।  
मामकेन क्षीरेण राज्यमेकः प्रशस्तु वः ॥

"Let one of you, with my body (taken in exchange) govern the kingdom; and let me, with his (transferred) youth, take delight in the pleasures of the senses."

ते न तस्य प्रथमृद्धन्वद्भ्रमभृतयो जराम् ॥

Yadu and others, none of them agreed to change his own youth for old age.

तमत्रदीप्ततः पुरुः कनीयान्स्त्वयिक्रमः ।

राजधराभिनयथा तन्वा यौवनयोवरः ।

सहं जरां समादाय राज्ये स्थास्यामि तेऽऽश्रया ॥

Then, young Puru, of proved prowess, told him: "Oh king! Enjoy with (my) youth in your power, taking on (my) fresh new body; and at your command, I shall assume (your) old age and occupy the throne."

पौरुषेणाथ वयसा राजा वीचनमास्थितः ।

वाचातेनापि वयसा राज्यं पूरुकारयत् ॥

The king thereupon became a youth of Puru's age; and Puru governed the kingdom, taking on Yayati's age.

ववातिरपि पत्नीभ्यां दीर्घकालं विहृत्य च ।

नाभ्यवच्छन्नदा तृप्तिमिमां वाधां तदा जगौ ॥

And Yayati enjoyed the company of his (two) wives for a long time and yet was not satisfied; and then, he sang this song (Gāthā):

न जानु कामः कामानामुपभोगेन शाम्बति ।

हविषा कृष्णवर्मेभ भूय पद्वाभिवर्चते ॥

"Desire never abates with the enjoyment of what are desired. Like fire, fed with ghee, it grows all the more.

या दुस्त्यजा दुर्बलिभिः या न जीर्वति जीर्वतः ।

योऽसौ प्राणान्तिको रोगस्तं तृष्यां त्यजतः सुखम् ॥

"This desire which cannot be given up by weak-minded people, and which does not decay with the decaying body, but ends only with the loss of life,—relinquishing it is happiness.

पूर्वं चर्यन्तदृक्षं मे विषयासक्तचेतसः ।

तथाऽप्यनुदिनं वृष्णा नमैतेष्वभिजायते ॥

"With my mind immersed in the pleasures of the senses, a full thousand years have passed; even so, my desire for them grows fresh, day by day.

तस्मादेनामहं त्यक्त्वा ब्रह्मण्यवाधाय मानसम् ।

निर्वन्द्धो निर्ममो भूत्वा चरिष्यामि सुगैः सह ॥

"Therefore I shall relinquish this (desire) and, with my mind fixed on Brahman, I shall, selfless and free from twofold joy and sorrow, pass my days (in the forest) with the antelopes.

पूरो प्रीतोऽसि महं ते वृद्धानेयं स्वयंयुवम् ।

राज्यं चेदं वृद्धान्यं त्वं त्वं हि मे प्रियकृत्युतः ॥

"Puru, I am pleased with you. I wish you well. Take back this your youth. And take this kingdom also; for, you are the son whose conduct has pleased me."

दाया च पूर्ये राज्यं वने संव्यवसक्तिम् ॥

Bestowing the kingdom on Puru, he lived for a long time in the forest.

पुण्यकीर्तिशलाः स्वर्गे जगामावृत्त रोदसी ॥

Thence, with his pious fame spreading over earth and sky, he reached Svarga (the abode of the gods).

देवलोकं ब्रह्मलोकं संचरन्पुण्यकृद्दृशी ।

अवसत्पृथिवीपालो दीर्घकालमिति श्रुतिः ॥

And it is said that that king who had done many meritorious deeds, with his senses subdued, resided for a long time moving about in the world of the gods and in the world of Brahman.

स कदाचिद्भृशश्रेष्ठो ययातिः शकमागमत् ॥

That great king, Yayati, once happened to go to Indra.

कथाम्ने तत्र शकेश स वृष्टः पृथिवीपतिः ॥

Then, at the end of their talk, the king was asked by Indra:

इन्द्रः—

सर्वाणि कर्माणि समाप्य राजन्  
 गृहं परित्यज्य जने गतोऽसि ।  
 तस्यां पृच्छामि तद्गुणस्य पुत्र  
 केनासि तुल्यस्तपसा जवाने ॥

INDRA —

"After duly performing all the ordained acts, you have, O king, left your home and stayed in the forest.

"Therefore, I ask of you, O Yayati, son of Nahusha, with whom are you equal in austerity?"

एषातिः—

नाहं देवमनुष्येषु मन्धर्वेषु महर्षिषु ।  
 आत्मनस्तपसा तुल्यं कंचित्पश्यामि वासव ॥

YAYATI —

"Among gods and men, among the (semi-divine) Gandharvas or among the eminent sages, O Indra, I do not see anyone equalling me in austerity."

इन्द्रः—

यदाऽयमंस्थाः सरदाः श्रेयसश्च  
 अस्वीयसश्चात्रिवितप्रभावः ।  
 सतां सकाशे पतिताऽसि राजन्  
 च्युतः प्रतिष्ठां यत्र लब्धासि भूवः ॥

INDRA :—

“As you have looked down upon those who might be your equals, your superiors and your inferiors, without a knowledge of their excellences, you shall again, O king, fall among good men whence you might regain this high estate.”

ततः प्रह्वयामरराजजुष्टान्  
 पुण्यल्लोकान्पतमानं ययातिम् ।  
 संश्लेष राजर्षिपरोऽष्टकसाम्  
 उवाच सद्धर्मविधानगोता ॥

Then, on seeing Yayati fall down leaving the blessed worlds which he enjoyed in the company of the king of the gods, the eminent royal sage Ashraka, guardian of the excellent precepts of Dharma, said :

अहकः—

सस्वैं युवा दीप्यमानो यथाऽग्निः  
 पतस्सुदीर्णान्धुघरान्धकारात् ।  
 अन्धुद्रतास्त्वां ययमद्य सर्वे  
 त्वयं प्रपाते तव जिज्ञासमानाः ॥

ASHTAKA :—

"Who are you, young man, resplendent as Fire, dropping down from the intense darkness of the rain-cloud? All of us today have come forward to meet you, desirous to know the truth about your downfall."

ययातिः—

अहं ययातिः सर्वमृतायमानात्  
 अघ्नंशितः सुरसिद्धर्षिलोकात् ।  
 हविर्गन्धं देशिकं यज्ञभूमे-  
 र्धमापाहं प्रतिपुत्र्य प्रतीता ॥

YAYATI :—

"I am Yayati, banished from the world of the gods and of the sages who have achieved their purpose, because I looked down upon all living things. I have come to this place where you offer sacrifices, guided by the trail of curling smoke fragrant with the smell of ghee offerings."



अष्टकः—

तांस्ते ददामि मा व्रपत व्रपाते  
 ये मे लोका दिवि राजेन्द्र सन्ति ।  
 वचन्तरिक्षे यदि वा दिवि भिताः  
 तानाक्रम क्षिप्रमपेतमोहः ॥

ASHTAKA :—

"Do not fall steeply down; I give you those abodes on high which are mine, O great king! Be they in mid-heavens or beyond, ascend to them quickly and undismayed."

एतस्मिन्नन्तरे वैव माधवी सा तपोधरा ।  
 वज्रपाटमटन्ती सा पुत्रांस्तानपराजितान् ॥  
 पद्मन्ती वसुधामासं वचन्दे पितरं तदा ॥

Then, at this juncture, Madhavi, rich in austerity, who was walking near the sacrificial place saw her invincible sons; and she saw her father come back to the earth and paid him obeisance.

माधवी —

शृणुष्वं सहिताः पुत्रा नाद्भुतोऽयं पितरं मम ।  
केन वा कारणेनैवमिह प्राप्तो म्हायशाः ॥

MADHAVI:—

"Sons, listen all of you together; this is my father, born of Nahusha. Wherefore has he who has attained great fame come here in this manner?"

तस्यास्तद्भुचने श्रुत्वा स्वर्गाद्भवेति चाश्रवीत् ॥

On hearing those words of hers, one of them said: "He has been banished from Svarga (Heaven)."

सा पुत्रस्य वचः श्रुत्वा संभ्रमादिदृशेतना ॥

On hearing her son's words, her mind was full of tremor.

माधवी पितरं प्राह दौहित्रपरिवारितम् ।

तपसा निर्जिताद्भुक्तान्प्रतिशृङ्खीष्व मामकान् ॥

तस्माद्गमेन तपसा चास्माकं विधमावत ॥

Madhavi told her father who was surrounded by his grandsons: "Accept the gift of these worlds (abodes) which are mine, won by austerity. By virtue of our austerity thus gifted, ascend unto Heaven."

ययातिः—

यदि धर्मफलं होतच्छोभनं मयिता तव ।  
 बुद्धिवा नैव ह्रीद्विभैस्तारिजोऽहं महात्मभिः ।  
 सर्वैरिदानीं जन्तव्यं सह स्वर्गजितो वयम् ॥

YAYATI:—

“If this be the fruit of Dharma (virtue), may it be well with you! I have been saved by my daughter and by these great ones, my daughter's sons. Let us all now go together having won (our places in) Heaven (Svarga).”

। तेऽचिरह्य रथान्सर्वे मयाता नृपसत्तमाः ।  
 आक्रमन्तो दिवं मानिर्धर्मैषानृत्वा रोदसी ॥

And all those eminent princes ascended their chariots; and, proceeding on their journey reached Heaven, by virtue of their Dharma, filling earth and sky with their glory.

एवं राजा स महात्मा ह्यवीच  
स्वेदीद्विवैस्तारितां [ऽमित्रसाह] ।

त्यस्यैव मदीं परमोदारकमां  
स्वर्गे गतः कर्मभिर्व्याप्य पृथ्वीम् ॥

Thus, that high-souled king was well saved by the sons of his daughter; and he who was exceedingly bounteous in deeds of virtue left the earth and attained (Svarga) Heaven, spreading the world with (the glory of) his meritorious works.

॥ श्रीः ॥

॥ नलोपाख्यानम् ॥

## NALA

[The story of Nala and Damayanti is told by the sage Brihadasya to Yudhishtira, the eldest of the Pandava princes, when he is in a despondent mood and considers himself as very unfortunate in losing his kingdom at dice-playing. The sage narrates the story of Nala who lost his kingdom likewise at a fair dice-play and wandered in the forest with no brothers or kinsmen to share his grief with. An entire sub-section of the Vana Parva of the Mahabharata (Chapters 49-77), entitled Nalopakhyana Parva, is covered by this story. The sage concludes that even to recount or to listen to Nala's life is meritorious, as it chases misfortune away. Along with Sri Krishna, Nala and Yudhishtira are the two Pungustakaa, or persons whose names it is holy to chant. 'This story', says Laxman, 'is unquestionably one of the oldest and most beautiful episodes of the Mahabharata.']

निषधेषु महीपालो वीरसेन इति भूतः ।  
 तस्य पुत्रोऽमकान्ता नलो धर्मार्थकोविदः ।  
 उवपन्नो गुणैरिष्टैरुपयान्धकोविदः ॥

In the Nishadha country there was a king known as Virasena. He had a son, Nala by name, who was proficient in matters relating to righteous conduct and to wealth; he was good-looking and endowed with many desirable qualities; and particularly skilled in horsemanship.

तथैवासीद्विदर्भेषु भीमो भीमवराहमः ।  
 शूरः सर्वगुणैर्भूतः प्रजाकामः स चाप्रजाः ॥

And likewise there lived in the Vidharbha country the warrior Bhima who was terribly strong and endowed with all good qualities; being childless, he was anxious to have children.

ब्रह्मपिदमनस्तस्मै सभायां च वरं ददौ ।  
 कन्यासु च कुमारोश्च त्रीनुदारान्वहायशाः ।  
 दमयन्तीं दमे दाम्ने दमने च सुवर्चसम् ॥

The very illustrious Brahman sage Damana gave him and his wife as a boon Damayanti, a gem among girls and three noble boys Dama, Danta, and Damata the glorious.

दमयन्ती तु रूपेण यशः प्राप सुमध्वमा ॥

And Damayanti, with her slender waist, grew famous for her beauty.

नलश्च नरशार्दूलो रूपेणाप्रतिमो भुवि ॥

And Nala, the best of men, had nobody in this world to equal him in beauty.

तस्याः समीपे तु नलं प्रशंसन्तुः कुतूहलात् ।

नैषधस्य समीपे तु दमयन्तीं पुनःपुनः ॥

In Damayanti's (her) presence, people were eagerly praising Nala; and in the presence of Nala (King of the Nishadha country), they praised Damayanti again and again.

तयोरदृशुः कामोऽभूत् स व्यवर्धत हृच्छयः ॥

And love arose between them, unseen of each other, and it grew into a passion.

अशक्तुवन्नतः कामं तदा धारयितुं इडा ।  
अन्तःपुरसमीपस्थे वन प्राप्ते रद्दोगतः ॥

Then, unable to keep his feelings of love within himself, he went alone to a grove near the palace.

स दृशं ततो हंसान् जातकपपरिच्छदान् ॥

And he saw (there) a number of swans accoutred in bright gold.

वने पिचरतां तेषामेकं अग्राह पक्षिणम् ॥

He caught one of these birds, as they sportingly moved about the grove.

ततोऽग्लरिङ्गो वाचं व्याजहार नलं तदा ।

And then, that bird spoke these words to Nala :



हन्तव्योऽस्मि न ते राजन्कारिष्यामि त्वत् प्रियम् ।  
 दमयन्तीस्वकाशे त्वां कथयिष्यामि नैषध ।  
 तत्र कैश्च यथा धार्यो बन्धिष्यति तथाऽनघ ॥

“ O king! you must not kill me; I will do what will please you, king of the Nishada country! I shall, O blameless man, so describe you in Damayanti's presence that she becomes your wife.”

एवमुक्त्वास्त्वो हंसमुत्ससर्ज महीपतिः ॥

Thus addressed, the king thereupon set the swan free.

ते तु हंसास्त्वमुत्पन्व दमयन्त्यास्तदाऽन्तिके ।  
 विपेतुः सा वृक्षाधि खगान्सन्निगमामृता ।  
 एकैकशस्तदा कन्यास्तान्दंष्ट्रान्ममुपाद्रुचन् ॥

And those swans flew away; and they alighted near the place where Damayanti was; she and her playmates saw those birds; and the girls chased those swans, each girl running after one of them.

दमयन्ती तु यं इत्थं समुपाधापयन्तिके ।  
 स मानुषीं गिरं कृत्वा दमयन्तीवधावधीत् ॥

And that swan towards which Damayanti ran, he assumed the language of men and then spoke to Damayanti.

दमयन्ति नलो नाम निषधेषु महीपतिः ।  
 तस्य वै यदि भार्या त्वं भवेथा वरवर्जिनि ।  
 सफलं ते भवेज्जन्म रूपे केदं सुमभ्यमे ॥

"Damayanti! there is a king in the Nishadha country, Nala by name. Slender-waisted girl, dazzling in your beauty! If you become his wife, then, indeed, your birth would not be in vain; and this beauty (which is yours) would bear fruit.

तं चापि रत्ने मारीचां नरेषु च नलो वरः ।  
 विशिष्टाया विशिष्टेन संसर्गो गुणधाम्भवेत् ॥

"You are a jewel among women; and Nala excels all other men. It is good that the best woman weds the best man."

दमयन्त्वप्यर्षीर्दत्तं त्वामप्येषं नलं चद् ॥

Damayanti told the swan : " Please speak  
so to Nala (also). "

अण्डजः पुनरागम्य नले सर्वं स्पष्टयत् ॥

And the bird flew back and informed  
Nala of all (that happened).

तदाप्रभृति न स्वस्था नलं प्रति यमूष सा ।

दमयन्ती ध्यानपरा हृच्छयाविहृतेतना ॥

Thereafter, Damayanti was uneasy,  
always thinking of Nala, with her mind  
preoccupied with love.

तृचङ्गुवा नृपतिर्भीमो दमयन्तीसखीयतात् ।

अपश्यदात्मना कार्यं दमयन्त्याः स्वयंवरम् ॥

When king Bhīma heard of it from  
Damayanti's companions, he realised that  
Damayanti's *rasayanas* (where she could  
choose her husband herself from an  
assembly of suitors) should be arranged  
by him.

स सन्निपातयावास महीपालान्निष्कापतिः ॥

And that king made the several kings-gather into an assembly (of suitors).

कलंडपि राज्ञऽभ्यागतश्चक्रमपत्नीमनुवतः ॥

And king Nala who was devoted to Damayanti was proceeding to that place.

देवाः पथि नलं दृष्ट्वा आजमानं यथा रविम् ।

अव्ययधैर्यधं नो भो नल सान्यवतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥

On the way (to Vidarbhis), the gods met Nala who was bright like the sun, and spoke to him (the king of the Nisbadha country): "O Nala! you are always truthful. You must do us a favour and be our messenger, O best of men!"

लेभ्यः प्रतिज्ञाय नलः कृताञ्जलिद्वयस्थितः ॥

Nala gave his word to them and waited on them with the palms of his hands closed in adoration.

के वै भवन्तः कस्यासीं यस्याहं दून ईक्षितः ।

किञ्च तत्र मया कार्यं कथयन्तं यथानधम् ॥

"Who are you, sirs? And who is he to whom it is desired that I should go as a messenger? And what should I do when I go there? Please tell me precisely."

एवमुक्ते वैश्वेन मयवानम्बभाषण ॥

When the gods were thus addressed by Nala (Naisbadha), Indra answered:

अमरान्यै निबोधास्मान्दमयन्तर्षमागतान् ।

त्वं वै स्रमागतानस्मान्दमयन्त्यै निबेद्य ॥

यातुमिच्छन्ति देवास्त्वां शक्रोऽग्निर्वरुणो यमः ।

तेषामन्यतमं देवं पतित्वे वरयस्व ह ॥

"Know us to be gods who have come for Damayanti's sake. Please inform Damayanti that we have come here and tell her: "The Gods—Indra, Agni (Fire), Varuna and Yama (Death)—have come as your suitors. Choose one of these gods as your husband."

जगाम स तद्योत्पुत्रया दमयन्त्या निवेशनम् ॥

He said, "I shall do so," and went to Damayanti's residence.

अथैतं सखमानेष्व दमयन्त्याभ्यभाषत ।

स्वमस्वमरथद्वीर हातुमिच्छामि तेऽनुच ॥

Then, Damayanti asked him smilingly :  
"You are like a god, bold and blameless  
that you are, I wish to know who you  
might be."

एवमुक्तस्तु वैदर्भ्यां नललां प्रशुवाच ह ।

नलं मां विद्धि कल्याणि देवदूतमिदामृतम् ॥

देवास्त्वां प्रातुमिच्छन्ति शक्रोऽग्निर्वरुणो यमः ।

तेषामन्वतमं देवं पतिं चरय शोभने ।

तेषामेव प्रभाषेन प्रविष्टोऽहमलक्षितः ॥

Thus questioned by Damayanti (the princess of Vidarbha), Nala replied to her :  
"Know me, good lady, as Nala, come here as a messenger of the gods. The gods, Indra, Agni (Fire) Varuna and Yama (Death) have come as your suitors. Choose, good lady, one of these gods as your husband, it is solely because of their power that I was able to enter (this place) unnoticed."

सा नमस्कृत्य देवेभ्यः प्रदक्ष्य बलमजयीत् ।  
स्वस्फुटे हि मया वीर राजानः सन्निपादिताः ॥

She made her obeisance to the gods and, smiling sweetly, spoke to Nala. "It is really for your sake, O hero, that the kings are being gathered into an assembly (of suitors)."

एवमुक्तस्तु वैदर्भ्या नलतां प्रशुवाच ह ॥

Thus addressed by the Princess of Vidarbha, Nala replied to her :

विष्टस्तु लोकपालेषु कथं मानुषमिच्छसि ।  
येषामहं लोकहतामीश्वराणां नदात्मनाम् ।  
न पादरजसा तुभ्यो मनसो तेषु चर्यताम् ॥

"When the protectors of the world await you, why do you choose an ordinary human being (for your husband)? Let your mind be fixed upon those mighty lords who protect the world, to the dust of whose feet I am inferior."

नैषधेनैवमुक्ता सा दमयन्ती बन्धोऽग्रधीत् ।  
 देवेभ्योऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।  
 वृषे त्वामेष्य मन्त्रिं सप्तमेनद्रुधीमि ते ॥  
 त्वं चैव देवाभ्यान्तु मम यत्र स्वयंवरः ॥

Thus addressed by Nala (the Prince of Nishadha), Damayanti spoke these words ;  
 " I make my obeisance to all the gods :  
 O prince ! I can choose only you as my  
 husband. What I tell you now is truth.  
 Please come, you and the gods, to the  
 place of my *Svapastava* (where I shall  
 choose my husband). "

एवमुक्तस्त्वाजगाम यत्र देवाः समागताः ॥

Thus told, he returned to the place  
 where the gods were (waiting).

देवाः—

कथिदृष्ट्वा श्रुत्वा राजन् दमयन्ती किमग्रधीत् ॥

THE GODS:—

" Did you, O prince, see Damayanti ?  
 And what did she say ? "



बलः—

सर्प्यमानेषु च मया भवत्सु रुचिरात्मना ।  
 मामेव गतलेखस्या वृषीणि सा सुदोक्षमाः ॥  
 भवदीचीव मां बाल्ये आधास्तु सहिताः सुराः ।  
 त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥

NALA :—

“ Even as I was expatiating about you, that bright-faced girl had made up her mind and would choose only me, O eminent gods! And the girl told me ‘ O best of men! Let all those gods come along with you to the place of my *Swayavara* (where I shall choose my husband).’ ”

अथ काले शुभे प्राप्ते इमयन्तीमर्षीभ्यः ।  
 विविशुस्ते नृपा रङ्गमासीनाः पृथिवीक्षितः ॥

Then, as the auspicious hour approached, the princely rulers of the earth entered the assembly hall, eager to obtain (the hand of) *Damayanti* (in marriage), and took the seats (assigned to them).

दमयन्ती ततो रङ्गं प्रविषेत् शुभात्मना ।  
 सुष्वन्ती प्रभवा राज्ञां चक्षुषि च मनांसि च ॥

Thereafter, Damayanti entered the assembly hall, bright-faced, and with her radiant beauty, she dazzled at once the eyes and the minds of the (assembled) kings.

ततः सञ्जीव्यमानेषु राज्ञां नामसु [भारत] ।  
 दृष्ट्वा भैमी पुरुषान् पञ्च तुल्याहृतीनिह ॥

Then, when the names of the (several) kings were being announced (one by one), Damayanti (Bhuma's daughter) saw five persons there who looked (all) alike.

यद्यं हि दृष्टो लेपां संतं मेने नष्टं रूपम् ।

And as she looked at each of them, she thought that each was Prince Nala.

कथं नु देवान् जानीषां कथं विद्यां नलं नृपम् ।  
 एवं विचिन्त्य बहुधा नमस्कारं प्रयुज्य सा ।  
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपथानेऽमन्ववीत् ॥

"How am I to know who the gods are and how am I to know which is Prince Nala?" She pondered over the question in various ways, and then she made her obeisance to the gods and held the palms of her hands together in adoration and, trembling, spoke this:—

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।  
 वसित्वे तेन सत्येन देवास्तं मदिशन्तु मे ॥

"On hearing the words of the swans, I have chosen Nala as my husband. As that is the truth, let the gods point him out to me."

विशम्य दमपत्न्यास्तात्कथं प्रतिदेचितम् ।  
 मनोविशुद्धिं बुद्धिं च भक्तिं रामं च नैषधे ।  
 यद्योक्तं चकिरे देवाः सामर्थ्यं लिङ्गधारणे ॥

And when the gods heard that piteous appeal of Damayanti and observed the purity of her thoughts, the fixity of her mind and her love and devotion to Nala (the Nishadha prince), they exhibited on their persons their several distinguishing characteristics, as requested (by Damayanti).

सा समीक्ष्य तु तान् देवान् पुण्यश्लोकं च वैपद्यम् ।  
 स्कन्धदेशेऽंशुजसस्य खड्गं परमशोभनाम् ।  
 सती हाहेति तदसा मुकदशब्दो नराधिपैः ॥

And when she saw who the gods were  
 and who the praiseworthy Nala was, she  
 placed the most auspicious garland round  
 his neck. Then all at once arose a cry  
 of wonder from the (assembled) kings.

वृते तु वैपद्ये भैम्बा लोकपालाः महौजसाः ।  
 प्रहृष्टमनसस्सर्वे नलायाश्चै पराम्बुदुः ॥

When Nala (the prince of Nishadha)  
 was thus chosen as her husband by  
 Damayanti (the daughter of Bhīma), all  
 the illustrious guardians of the world  
 were glad at heart; and they granted  
 him (Nala) eight boons.

गतेषु पार्थिवेभ्येषु वीमः प्रीतो महामनाः ।

विवाहं कारयानासु इत्यनया नलस्य च ॥

When the (assembled) kings had left,  
 the high-minded Bhīma was pleased and  
 had the wedding of Damayanti and Nala  
 celebrated.

उभयं तत्र तथाकामं नैवधो द्विपदां वरः ।  
 भीमैव सननुशासो जयाम नगरे स्वकम् ।  
 रोमे सह तथा राजा प्रजा धर्मेण पालयन् ॥

Then Nala, the best of men, stayed there for such time as he liked and, thereafter, permitted by Bhīma, he returned to his own city, and ruling over his subjects according to law, he lived a happy life with (Damayanti) her.

जनयामास च ततो दमयन्त्या महाबनाः ।  
 इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥

And then the high-minded Nala had a son Indrasena, and a daughter Indrasena born of Damayanti.

धृते तु नैवधे धैम्या लोकवाटा महौजसः ।  
 यान्तो इहशुशुष्यान्तं ह्यापरं कलिना सह ॥

After Nala had been chosen by Damayanti as her husband, the illustrious guardians of the world were returning (to Heaven); and they saw Dvapara coming towards them, along with Kali.

अथावधीत् कलिः शक्रः संनिक्ष्य वल्लभुवहा ।

ह्यपरेण सुहायेन कले ब्रुहि क्व यास्यसि ॥

And then when Indra, destroyer of the demons Bala and Veitra, saw Kali, he asked (him): Tell me, where are you going, Kali, with Dvapara as your companion?

ततोऽग्रवीरकलिः शक्रं वदयन्त्याः स्वर्गचरम् ।

गन्त्या हि वरयिष्ये तं मनो हि मम तं गतम् ॥

Then Kali answered Indra: "I am going to Damayanti's Swayamvara (choice of a husband) and will choose her (as wife); for my mind has already gone to her (in advance)."

तमवधीत्प्रहस्येन्द्रो निवृणस्त स्वर्गचरः ।

वृणस्तथा नलो राज्ञा पतिरस्मत्समीपतः ॥

And Indra told him laughing: "The Swayamvara is over. Prince Nala was chosen by her as her husband, (even) when we were by his side."

एवमुक्त्वा कलिः देवा ह्यपरे च दिवं वयुः ॥

After having told Kali and Dvapara this, the gods returned to Heaven.

संपत्तुं नीलसहो कोपं नले वास्वामि द्रापरा ।  
 भ्रंशयिष्यामि तं राज्याच्च भैम्या सह रंस्यते ।  
 त्वमप्यध्यान्वमाचिदय साहाय्यं कर्तुमर्हसि ॥

"I cannot restrain my anger Drapara! I will possess Nala and expel him from his kingdom. He shall not be happy with Damayanti. And you must enter the dice and render me help (in this enterprise)"

एवं स समये कृत्वा द्रापरेण कलिः सह ।  
 गत्वा पुष्करमाहोर्मेहि दीप्य नलेन वै ॥  
 अक्षयूते नले जेता भवान्हि सदितो मया ।  
 निषघान्नप्रतिपक्षस्य जित्वा राज्यं नले नृपन् ॥

Thus entering into an agreement with Drapara, Kali went to Pushkara and told him this: "Come and play a game of dice with Nala. Helped by me, you will certainly defeat Nala in the game of dice. Winning his kingdom from Nala, you will have the Nishadha country for yourself."

आसाद्य तु कर्षं वीरः पुष्करः परवीरहा ।

दीन्यायेऽवब्रवीद्भ्राता पृथगेति मुहुर्मुहुः ॥

And that warrior brother Pushkara who could kill opposing warriors in battle came to Nala and pressed him again and again, saying: "Let us play a game of dice."

न चक्षुमे ततो राजा समाह्वाने महामनाः ॥

And the noble-minded king was not able to refuse the invitation.

तमक्षमदसंनते सुदृशं न तु कश्चन ।

निवारणेऽप्यकृच्छको दीन्यमानमरिदमम् ॥

And none of his friends was able to stop him who was the terror of his foes, when he began to play at dice, and was mad with the passion for gambling.

वार्ध्वेयं तु ततो वैरी क्षान्धयच्छुश्रवा विरा ।

उवाच देशकालज्ञा प्राप्तकालमभिन्दित्वा ।

Then Damayanti consoled (Nala's charioteer) Vardhweya, and, as she knew the proper time and place for everything, the blameless lady spoke these words gently at the proper moment:



नलस्य इयितान्भ्यान् योजयित्वा मतोऽयान् ।

रथमारोप्य मिथुनं कुण्डिनं यातुमर्हसि ॥

“You must yoke to his chariot the favorite horses of Nala, which are as fleet-footed as the wind and seating his twin children on the chariot proceed to Kusdina (city).”

षथौ मिथुनमारोप्य विद्भीक्ष्णेन वाहिना ।

इवांस्तत्र विनिक्षिप्य सूतो रथवरं च तम् ॥

इन्द्रसेनां च तां कम्बामिन्द्रसेनं च बालकम् ।

धामन्व्य भोमं राजानमार्षैः शोचन्नलं नृपम् ।

ऋतुपर्षे स राजाननुपवस्ये सुदुःखितः ॥

And the charioteer seated the twins on the chariot and drove on to the Vidarbha country; and then leaving those horses and that excellent chariot in safe custody, sore at heart, he took leave of the girl Indrasena and the boy Indrasena and also of king Bhima, grieving (all the while) for king Nala; and he went thence, sad at heart, to king Rituparna whose service he entered.

पथरूपेण निक्षिप्य पुष्पश्लोकः सुदुर्मनाः ।

उत्तरीयं तथा वस्त्रं भूषणानि महापथाः ॥

एकवासा ह्यसंबीतः सुदुःखोऽकविषधेनः ।

निष्प्रभाम तत्रो राजा त्यक्त्वा सुविपुलां क्षिपन् ॥

And with a very bitter heart, the prize-worthy king Nala of great fame threw away as trash his cloak and his ornaments; and then, having lost his extensive fortune, he walked out wearing a single garment and with no cloak on, adding greatly to the sorrow of his well-wishers.

इममस्मैकवस्त्राऽथ गच्छन्तं पृष्ठतोऽभ्यगात् ॥

And as he went, Damayanti, wearing also a single garment, followed behind him.

स तत्रा नगराभ्याशौ त्रिरात्रं नैवधोऽवसत् ॥

And Nala stayed for three nights along with her in the outskirts of his city.

पुष्करस्य तु वाक्येन तस्य विज्ञेयमेव च ।

स तथा नगराभ्याशौ सत्कारार्हो न संकृतः ॥

Because of Pushkara's orders and also because of Pushkara's feelings of hatred, Nala, although he deserved kindly treatment, did not meet with kindness in the outskirts of his city.

त्रिपञ्चमुषितो राजा जलमात्रेण कर्तव्यम् ॥

The king passed three full days subsisting only on water (before he went into the forest).

क्षुधया पीड्यमानस्तु महो बहूनिचेऽहनि ।

अपश्यन्सकुवान्काञ्चिद्विरण्यसदृशच्छदान् ॥

One long day, when Nala was oppressed by hunger, he saw some young birds whose wings shone like gold.

ततस्तानन्तरीयेन क्षाससा स समानुगोत्सु ।

वस्त्रमादायोन्पतन्तः स्यात् आहुस्ततो नलम् ॥

हृष्टा दिग्वाससं भूनीं श्वितं दीनमघोमुक्त्वा ॥

Then he threw over those birds the single garment that he was wearing round his waist; but they flew up with his garment and flying told Nala, whom they saw standing on the ground, naked, miserable and downcast:

वयमश्नाः सुदुर्बुद्धौ त्वय वासो जिहीर्षवः ।

आवता न हि नः प्रीतिः सवाससि वते त्वयि ॥

"We are the dice, silly fool, who wished to rid you of your garment. Verily it is no pleasure to us if you go with your cloth on."

तान्समीक्ष्य गतान्वावा दमस्मीमथाग्रवीत् ।

क्षैपय्यं परमं पाप्मो दुःखितो गतचेतनः ॥

मर्ता मेऽहं त्रिबन्धेद् वचनं हितमात्मनः ।

एव पन्था विदर्भाणामेव यास्वति कोसलान् ॥

Then, on seeing them fly away, king Nala told Damayanti: "I have reached extreme adversity and, with constant weeping, I am stupefied. I am your husband. Listen to these words which will do you good. This is the way to the Vidarbha country; and this path leads to the province of Kosala."

सा बाभ्रुकलया वाचोवाच सं कथयं वचनं ॥

Choked with tears, she spoke to him piteously and in a tremulous voice:

उद्धेपते मे हृदयं स्वीदन्त्यङ्गानि सर्वशः ।

तव पार्थिव सद्गुणं चिन्तयन्त्याः पुनःपुनः ॥

"My heart trembles, O prince, and my limbs are all drooping, as I think again and again of what you have in your mind.

हृत्तरालं हृत्तप्यं विचक्षणं शुचसूमान्वितम् ।

कथमुत्सृज्य वच्छेयमहं त्वां निर्जने वने ॥

"How can I go away and leave you, bereft of your kingdom and of your wealth, wandering in this desolate forest naked, hungry and weary ?

आन्तर्यं ते शुचार्तस्य चिन्तयानस्य तत्सुखम् ।

वने घोरं महाराज नाशविध्याम्वहं ह्वयम् ॥

"To you, great king, so tired and oppressed with hunger, and thinking about the happiness of those days, I shall give comfort in this fearful forest and remove all fatigue.

न च मायासुखं क्विञ्चिन्नरस्वार्तस्य भेषजम् ।

निर्यं हि सर्वदुःखेषु सात्यमेतद्भवति ते ॥

"There is never a salve like unto a wife in curing one who is afflicted with every kind of sorrow. This is the plain truth that I speak to you.

एन्धां हि ममाधीनमाश्रुवाप्तिं न नरोत्तम ।  
सहितायेव गच्छावो विदर्भान्यदि मन्यसे ॥

"Best of men! you tell me about the paths again and again. If you approve, together we shall go to Vidarbha."

कथं लक्ष्मणे गत्वाऽहं तव हर्षविचर्येणः ।  
परिप्लुतो ममिष्यामि तव शोकविचर्येणः ॥  
इति भुवश्चली राजा दमयन्तीं पुनःपुनः ।  
सान्ध्यामास कस्वामीं वाससोऽर्थेन संवृताम् ॥

"I, who went there happy and brought you much joy, how can I go there now, sad and miserable, causing you much grief." So spoke king Nala to Damayanti again and again; and he comforted his blessed lady who was clothed in a part of her garment only.

तानेकवस्त्रसंघीताचटमानावितस्ततः ।

ध्रुत्विपासापरिधान्तौ सभां काचिदुपेयतुः ॥

With a single garment between them to cover themselves with, they wandered here and there, and worn out with hunger and thirst they came to a resting-house.

स वै विवस्त्रो मलिनो विवर्षेः पांसुगुण्डिनः ।

दमपत्न्या सह ध्वान्तः सुभ्याप चरणीतले ॥

With his naked body pale and dirty and covered with dust, he felt weary and lay down on the ground along with Damayanti and fell asleep.

दमयन्त्यपि कल्याणी निद्रयाऽपहृता ततः ॥

The blessed Damayanti too was also overcome with sleep.

ज्ञोकोन्मथितचित्तस्तम्भभां पर्यत्तरत्तदा ॥

Soon after, with his mind perturbed with sorrows, Nala (he) got up and paced about the resting-house uneasily.

भाससाह सभोदशो विक्रोशं सद्गुणसमम् ।

तेनार्धे वाससश्छिन्ना निवस्य च परंतपः ॥

अवहृष्टस्तु कलिना मोहितः प्राह्वयच्छत् ॥

सुप्तानुसृत्य सां भार्गी विलस्य करणे बहु ॥

He caught hold of an excellent sword which lay unbreathed in a corner of his resting-house, and he who was a terror to his foes cut with that sword a part of (her) garment and wrapped himself in it, and driven by Kali, Nala lost his senses; and with many piteous moans, he ran away leaving his sleeping wife all alone.

अनुश्वल वरारोहा संभ्रम्य विजने वने ॥

And that lovely lady woke up from her sleep in the desolate forest and was much afraid.

अपश्यमाना भर्तारं शोकदुःखसमन्विता ।

प्रकोशादुच्छ्रितां नाथ जीताऽस्मि विजने वने ॥

Not finding her husband there, she was full of grief and pain; and she cried aloud: "Ah, my lord, I am terribly afraid in this lonely forest."



तां सुष्यमाणामत्यर्थं कुररीमिष वाशतीम् ।

जश्राहाजगरो वाहो महाकायः क्षुधाऽन्वितः ॥

A monstrous boa-constrictor, which was hungry and rapacious, caught her as she was running about languished overmuch and bleating like an ewe in distress

तां तु कश्चिद् भुजङ्गं तं विशस्य मृगजीवनः ।

मोक्षयित्वा सुमाध्वास्य कामस्य वशमीषिणाम् ॥

Then a hunter (passing that way) killed that serpent and released her from its grip and comforted her with sweet words, and he was overwhelmed by lust.

दमयन्ती तु दुःखातां शशापैनं तथा किल ॥

व्यसुः पयात् मेदिन्यामग्निदम्ब इष द्रुमः ॥

And Damayanti, who was afflicted with sorrow, grew wild with exasperation and cursed him; and he fell dead on the ground, like a tree burnt by a forest fire.

सा गत्वा श्रीमहोपायान् ददर्शाथममण्डलम् ।  
साऽभिवाद्य तपोवृक्षान् विलयावयता स्थिता ॥

She walked three days and nights and then saw a group of hermitages; she made her obeisance to the ascetics there and stood near them bowing her head reverently.

इदंस्तव कल्याणि कल्याणो भविता शुभे ।  
वयं पश्याम तपसा क्षिप्रं ब्रह्मसि नैवधम् ॥

"Good lady! You are blessed. Happiness awaits you. We see into the future by powers gained by austerities. You will soon meet Nala."

एतमुक्त्वाऽन्तर्हितारते विस्मिता ह्यभवत्तदा ॥

After saying this, they vanished from her sight; and she stood there wondering.

गच्छन्ती सा विराट्पत्न्यं पुरमासाद्वनमहत् ।  
सायाहे चेदिराजस्य सुबाहोः सत्पथादिनः ॥

And that young lady walked on for a long while and in the evening reached the big city of truthful Subahu, king of the province of Chedi.

तां प्रासादगताऽपश्यद्वाचमाला जनैर्घृताम् ॥

The king's mother, who was in her palace, saw her surrounded by a crowd.

सा जने वारयित्वा तं प्रासादतटमुत्तमम् ।

आसंध्य विक्षिता [राजन्] दमयन्तीमवृच्छत ॥

She caused that crowd to disperse and made Damayanti mount the palace, and wondering (about her), inquired who she might be.

मैत्री —

मानुषीं मां विजानीषि भर्तारं समनुवताम् ।

यूते न निर्विलक्ष्येव धनयेः उपेयिवान् ॥

DAMAYANTI —

"Know me to be an ordinary mortal faithful to my husband. He was defeated in a game of dice and retired alone into the forest.

तं मार्गमाप्स्य भर्तारं न विन्दामि त्रिषं प्रभुम् ॥

"I have been searching for my dear love and husband, but I have not met him."

तामनुपरिपूर्णाक्षीं राजमाताऽवधीस्त्वयम् ।  
इद्वैव वसती भद्रे भर्तारमुपलप्सवसे ॥

The king's mother, of her own accord, told (her) Damayanti whose eyes were filled with tears: "Good lady! stay here (with us); and you will find your husband (again)."

एवमुक्त्वा ततो मैत्रीं राजमाता [विद्यापते] ।  
उवाचेद् बुधितरं सुतन्वां वाम [भारत] ॥

After speaking to Damayanti in this manner, the king's mother told her daughter Susanda this :

श्वसता तुस्वतां प्राप्ता सखी तव भयत्स्वयम् ॥

"This lady is of your age. Let her be your companion."

ततः परमसहृष्टा सुनन्दा वृद्धमाचमन्त् ।  
 दमवन्तीमुपादाय लक्ष्मीभिः परिवारिता ॥

Then Sunanda was mightily pleased; and surrounded by her companions, she returned to her (own) palace taking Damayanti with her.

उत्सृज्य दमवन्तीं तु नलो राजा [विशंपते] ।  
 ददर्श द्वाभे शुभाय शब्दं भूतस्य कस्पचित् ।  
 अभिधाव नलेत्युचैः पुण्यश्लोकेति चासहन् ॥

Going away from Damayanti, king Nala saw a forest-fire; and he heard the loud cries of some living thing calling more than once: "Hasten, Nala!" and "Blessed man!"

मा भैरिति नलश्चोत्था मध्यमग्नेः प्रविश्य तम् ।  
 ददर्श नागराजानं शयानं कुण्डलीकृतम् ॥

'Do not fear!' answered Nala and rushed into the fire; and there he saw the king of serpents lying coiled on the ground.

स नागः प्राञ्जलिर्भूत्वा वेपमानो नलं तदा ।  
उवाच मां विद्धि राजधाने कर्कोटकं [नृप] ॥

Then that serpent trembled and, remaining reverently before Nala, told him : "Know me, O king," as the serpent Karkotaka.

मया ब्रह्मव्यो ब्रह्मविरतायाः सुमहात्मनाः ।  
तेन मन्पुपरीतेन शतोऽस्मि मनुजाधिप ।  
लिङ्गं त्वं स्थावर इव वाचयेति नलः कश्चित् ॥

"An innocent Brahmin sage who was practising very great austerities was deceived by me; and, in his anger, he cursed me, O lord of men, thus: 'Remain immobile as a stone till Nala comes here.'

तस्य शापान्न शक्नोमि पदाङ्घ्रिचलितुं पदम् ॥

"Because of his curse, I am not able even to move a foot."

तं गृहीत्वा नलः प्राणादेशं दायविदञ्जितम् ॥

Nala lifted it (the serpent) up and ran out to a spot where the forest-fire had not spread.

कस्तूरुकामं तं नामः पुनः कर्कोटकोऽग्रधीत् ।

पदानि गणयन्नाचक्षु श्रेयो दास्यामि यत्परम् ॥

And when he was about to let the serpent Karkotaka go, it said : "Count the paces as you go. I will bestow on you a great advantage."

ततः संख्यातुमारब्धमदशदशमे पदे ।

तस्य दृष्टस्य तद्दृषं क्षिप्रमन्तरधीयत ॥

Then, when he began to count (his paces), the serpent bit him at the tenth step.\* As soon as he was bitten, his handsome appearance was suddenly gone.

स दृष्टा विस्मितस्तस्याथात्मानं विकृतं नलः ॥

When Nala saw that he had become disfigured, he stood (for a while) wondering.

\* "Dasa" means "ten" and also "bite."

ततः कर्कोटको नाथः सान्त्वयन्नष्टमज्जवीम् ।  
 मया तेऽन्तर्हितं रूपं न त्वां विघर्षना इति ॥  
 गच्छ राजभितः सूतो वाहुकोऽहमिति ब्रुवन् ।  
 समीपसूनुपर्षस्य स हि वेदाङ्गनैपुण्यम् ॥  
 स तेऽह्मद्दृश्यं दाता राजाऽह्मद्दृष्येन वै ।  
 भविष्यति तदाऽक्षयः श्रेयसा बोध्यसे तदा ॥  
 स्वदारैस्तनयाभ्यां च सत्यमेतद्गुणीति ते ।  
 मनेन वाससा ब्रुष्यः स्वं रूपं प्रतिपास्यसे ।  
 इत्युक्त्वा ब्रह्मै तस्मै दिव्यं वासोभुगे तदा ॥

Then the serpent Karkotaka comforted Nala and told him: "I have rid you of your handsome appearance lest people recognize you. Go hence, O king, to Ritoparna's place saying: "I am a charioteer, Bahuka by name." He knows all about dice. He will impart to you all the secrets of dice-playing in return for a full knowledge about horses (imparted by you). Then, when you become an expert at dice-playing, you will have your fortune restored and you will have your wife and twin children back again. This is truth that I am telling you. Anired in this garment, you will get back your handsome appearance." So saying he gave him a pair of godlike garments.



नागराजस्यो [राजन्] तत्रैवाम्बरप्रीयत ॥

And the king of the serpents disappeared then and there.

तस्मिन्मूर्धिते नागे प्रययौ नैषधो ततः ।

कृतुपर्णस्य नगरं प्राविहद्दशमेऽहनि ।

When the serpent had disappeared, Nala, the king of Nishadha, went towards Rituparna's city and reached it on the tenth day.

स राजानमुपातिष्ठद्बाहुकोऽहनिस्ति हुबन् ॥

अश्वानां वाहने युक्तः शृङ्गिणां नास्ति मत्तमः ।

अन्नसंस्कारमपि च ज्ञानाम्यन्यैर्विशेषतः ।

यानि शिल्पानि लोकेऽस्मिन्पश्यान्पत्सुहुष्करम् ।

सर्वं बलिष्ये तत्कर्तुंस्तुपर्णं भरस्य माम् ॥

And he waited upon the king saying: "I am Bahuka. There is no one in this world who can equal me in the management of horses; and I know how to cook much better than others; whatever art or craft is practised in this world and however difficult the task may be, I shall strive my best in all of them; only support me, Rituparna."

रुतुपर्वाः—

शीघ्रपाने सदा बुद्धिद्विषते मे विशेषतः ।  
स त्वमासिद्ध योगं ते यत्तु वै मयि बाहुक ॥

RUTUPARNA :—

"I am always particularly fond of rapid motion; so, devote yourself to this work (of chariot driving), and live with me, O Bahuka !"

एषमुक्तो नलस्तेन दमयन्तीबभूवसत् ।  
सञ्ज्ञातवासं न्यवसद्वाहस्यस्य निवेशने ॥

Thus asked by that king, Nala lived incognito in his palace, thinking always about Damayanti.

इत्यस्यै नले भीमः सभावेऽर्शनं कृतं ।

द्विजाम्बस्त्राचरामास कस्य दत्त्वा च बुभुक्षतम् ॥

When Nala, deprived of his kingdom, could no more be seen nor his wife, Bhima despatched Brahmins presenting them with abundant riches.

सुसवर्धं नरुं चैव दामयन्तीं च मे सुताम् ।

इत्युक्त्वास्ते ययुर्दृष्ट्वा ब्राह्मणाः सर्वतो दिशम् ॥

“Search for Nala and also for my daughter Damayanti.” So requested, the Brahmins went in all directions, eager (in their search).

ततश्चेदिपुरी रम्यां सुदेवो नाम वै द्विजः ।

विचिन्वानोऽथ वैदर्भीभवद्भ्राजवेभ्यनि ॥

Then, a Brahmin named Sudeva, searching in the lovely city of Chedi, saw Damayanti in the royal palace.

तत्रैव राजमाता च ब्राह्मणान्वर्यवेषयत् ।

भोजनार्थं सुदेवोऽपि तत्रैव प्रविशेत् इ ॥

With her help only, the king's mother served Brahmins with food; and Sudeva also went in (to take his food) there.

‘तां समीक्ष्य विशालाक्षीं सुदेवो ब्राह्मणोऽब्रवीत् ।

अहं सुदेवो वैदर्भिं भ्रातृस्ते दधितस्तथा ।

कुशली ते पिता राज्ञि कुशली दारणी च ते ॥

Seeing that large-eyed lady, the Brahmin Sudeva said: “I am Sudeva, O Vidarbha princess (Damayanti), a dear friend of your brother. Your father, O queen, keeps good health; and both your children are also in good health.”

ततः सुदेवमानस्य राजमाता [विद्यापते] ।

वदच्छ भार्या कस्येवं त्वया च विदिता कथम् ॥

Then the [king's] mother summoned Sudeva to her presence and asked him: "Whose wife is this lady? And how is she known to you?"

सुदेवः—

विदर्भराजो धर्मिमा श्रीमो भीमपराक्रमः ।

सुतेवं तस्य कल्याणीं दमयन्तीति विद्वता ॥

राजा तु नैषधी नाम भार्येवं तस्य धीमतः ।

स सृतेन किलो भ्रात्रा हृतराज्यो महामनाः ।

दमयन्त्या वतः सार्धं न प्राज्ञान्त किञ्चन ॥

SUDEVA :—

"Victorious by nature and terrible in his strength is Bhīma, king of the Vīdarśha country. This good lady is his daughter, well known as Damayanti. There is a king known as Naisadha and this lady is that wise king's wife. He was defeated by his brother in a game of dice and deprived of his kingdom. And, noble-minded as he was, he went abroad with Damayanti and has not at all been heard of.

ते वयं इमयन्त्यहं चरामः पृथिवीधिमाम् ।  
 सेवमाज्ञादिता बाला तव देवि निवेशने ॥

"And we wander all over this earth in search of Damayanti. Such is the girl whom, O Queen, I have been able to discover in your palace.

अस्या ह्येष सुधोर्मध्ये सद्भ्रजः पिच्छुरक्षमः ।

"In the middle of her eye-brows, she has an suspicious mole from her birth."

तच्छ्रुत्वा दचनं तस्य राजमानेदमब्रवीत् ।  
 भविष्या दुहिता मेऽसि पिच्छुनाऽनेन सूचिता ।  
 यथैष ते पितुर्गोहं तथेहमपि भामिनि ॥

On hearing those words of his, the Queen-mother said this: "You are indeed my sister's daughter. You are identified by this mole. As is your father's house, even so is this house (yours), my dear girl."

तां ब्रह्मदेन मनसा इमयन्ती [विज्ञापते] ।  
 प्रणम्य मातुर्मणिनीमिदं वचनमब्रवीत् ॥

Damayanti, with her heart gladdened, made her obeisance to her mother's sister and spoke these words:

जहापमानाऽपि सती सुखमस्म्युचिता त्वयि ।  
 वद्वि चापि त्रिषं किञ्चिन्मयि कर्तुमिदंरुहसि ।  
 विद्मान्वातुमिच्छामि शीघ्रं मे यानमादिश ॥

"Even when I was not recognized, I lived happy in your company. If you desire to do me any favour now, I prefer to go to Vidarbha, please order a conveyance at once for me."

वाटमिसेव तामुक्त्वा हृष्टा नाट्यवसा [रुष] ।  
 मास्त्रापयद्वाजमाता स्त्रीमतीं वरवादिना ॥

The aunt gladly said: 'Yes' to her and sent the good lady in a palanquin (borne by men).

वानेन न विरादेव विद्मानिगमच्छुभा ।  
 तां तु कम्बुजनः सर्वैः श्रद्धाः समपूत्रयत् ॥

By that conveyance, the good lady reached Vidarbha without delay, and all her relations were quite glad; and they gave her a hearty welcome.

सतः पञ्चोदितो राजा ब्राह्मणान्वशावर्तिनः ।  
 मास्त्रापयदिशः सर्वा यत्पञ्चे नलदृशनि ॥

Then the king, impelled (by his daughter), sent submissive Brahmias in all directions saying: "Exert yourselves in finding where Nala is."

अथ तान्मयादीर्गमी सर्वराष्ट्रेभिरुं वचः ।

व्रत वै जनसंसाधु तत्रतत्र पुनःपुनः ॥

And then Damayanti told them :  
"Repeat these words again and again in every country and wherever people meet together :

अनु त्वं कितव चिह्नया वस्त्रार्थं प्रसिद्धो मम ।

उत्सृज्य विधिने सुप्ताननुरक्तं विद्यां विध ॥

सा वै यथा त्वया दृष्टा तथाऽऽस्ते त्वप्रतीक्षिणी ।

प्रसादं कुरु वै देवःप्रतिवाक्यं वदस्व व ॥

"'Rogue! where did you go, cutting my garment in two, leaving your dear and loving wife asleep in the forest. Dearest! She is as she was when you saw her last, eagerly expecting your return. Be merciful, O lord, and give her a reply.'

यत्वं ब्रुवाणाम्यदि यः प्रतिब्रूयाद्दि कश्चन ।

तदादाय वचस्तस्य मनावेशं द्विजोत्तमाः ।

"If any person makes any reply when you say these words, you must, O great Brahmins, bring that reply of his to me and inform me."

तत्र वाक्यं तथा सर्वे तत्रतत्र [विशांपते] ।  
 आश्रयाञ्जकिरे विप्रा इमवन्त्या वषेरितम् ॥

Thereupon all these Brahmins made the people listen, wherever they went, to those words of Damayanti even as she had spoken.

अथ दीर्घस्य कालस्य पश्चाद्दो नाम वै द्विजः ।  
 प्रत्येत्य नगरं मैमोसिदं यवनमजयोत् ॥

Then, after a long while, a Brahmin named Parnada returned to the city (of Kundina) and told Damayanti these words :

मैत्रयं भृगुवाणेन भागस्वरिच्यस्थितः ।  
 आवितञ्ज तथा वाक्यं त्वदीयं स महाजने ॥

Searching for Naisbadha, I waited on Rituparna (Bhagavari); and in public he was told by me those words of yours.

सूतस्तास्य तरेन्द्रस्य विक्रयो ह्रस्वबाहुकः ।  
 शीघ्रगामेषु कुशलो भृशघ्नो च भोजने ॥

The character of that great king is an ugly man with stunted arms; he is clever in making his horses run fast and he is also a good cook.



स विनिःश्वस्य बहुशो रुदित्वा च पुनःपुनः ।  
 कुञ्जलं चैव मां वृष्टा पश्चादिदमभाषत ॥

He sighed often and shed frequent tears; and he made kind inquiries about my welfare; and thereafter he said this:

श्रमांश्चारिश्चकयन्धारवन्ति वरस्त्रियः ॥

"Good women, by their chastity protected, hold on to life.

विषमस्येन मूढेन परिभ्रष्टसुप्तेन च ।

यत्सा तेन परित्यक्ता तत्र न कोऽमुर्हति ॥

श्रानवाथां परिप्रेप्तोः शङ्कुनेर्हृतवाससः ।

आधिभिर्देष्टमानस्य श्यामा न कोऽमुर्हति ॥

"As she was abandoned by him when he was out of his senses, being placed in difficult circumstances and deprived of every comfort, she must not lose her temper. The lovely lady must not lose her temper, seeing that he was deprived of his garment by the young birds when he tried to sustain himself (by capturing them for food) and seeing that he was consumed by mental agonies."

तस्य तद्वचनं श्रुत्वा स्वरितोऽहमिहागतः ॥

On hearing those words of his, I returned quickly to this place.

वृत्तवदुत्थाऽक्षुणीक्षी पर्वान्दस्य [विद्यां पते] ।

ततः सुदेवनामस्य वृत्तवदुत्थोत्तपम् ॥

वृत्तुपर्वो वचो ब्रुहि पतिमस्य विकीर्षती ।

आस्यास्यनि दुर्मेवी दमवन्ती स्वदेवदम् ॥

तत्र गच्छन्ति राजानः श्वोभूने स भविष्यति ।

न हि स ज्ञापते वीरो नहो जीवन्मृतोऽपि वा ॥

On hearing these words of Parnada, Damayanti's eyes filled with tears; she then sent for Sudeva and told him, "Tell the king Rituparna that Bhima's daughter Damayanti desires to have another man as her husband and will hold Swayamvara again. " Several kings are going there; it (the Swayamvara) will be to-morrow; for it is not known whether the mighty Nala is alive or dead."

एवं तथा वचोक्तो वै नरया राजानमब्रवीत् ॥

And he went and told the king exactly what she had said.

श्रुत्वा वचः सुदेवस्य वृत्तुपर्वो वराधिपः ।

साम्बवद् रुद्रवया वाचा बाहुके प्रत्यभाषत ॥

When king Rituparna heard Sudeva's words, he told Bahuka, pleasing him with soft words:

विद्मान्यातुमिच्छामि इमवात्पाः स्वयंवरम् ।

एकाहा इयतस्वन्न मन्वसे यदि वाहुक ॥

"Behuka, I wish to go to Vidarbha to Damayanti's Svayamvara, if you, expert in managing horses, think we can be there in a day."

एवमुक्तश्च [कौन्तेय] तेन राज्ञा नलस्य ह ।

व्यदीर्यत मनो दुःखात्प्रदुर्ध्वो च महायनाः ॥

इमयन्ती भवेदसं किं नु दुःखेन मोहिता ।

अस्मर्धे भवेद्वाऽयमुवावच्छिन्नितो महान् ॥

When Nala was thus asked by the king, his heart burst with sorrow; but he thought in his noble mind: "Damayanti to behave thus! Has she indeed, on account of her sorrows, lost her senses? Or is this a big ruse planned for my sake?"

वदन्न सत्यं वाऽसत्यं यन्वा वेत्स्यामि निश्चयम् ।

कतुपर्णस्य वै काममात्मार्थे च करोम्यहम् ।

"The truth or the falsehood of this, I shall know definitely on going there. I shall, for my 'own sake also, do what Rituparna wishes me to do."

इति निश्चित्य मनसा बाहुकी दीनमानसः ।

अप्यगच्छन्कृशानध्वान्तमथानप्यनि क्षमान् ॥

Thus resolved in mind, Bahuka, with an aching heart, secured good horses which were slim of body and could stand the journey.

ततो युक्तं रथे राजा समारोहन्वरान्वितः ॥

Then the king mounted in haste his chariot which (yoked with those horses) was ready.

ते चोत्तमाना विधिवद्बाहुकेन ह्योत्तमाः ।

समुन्वेतुरिवाकाशे रथिनं बोद्धवन्ति च ॥

Properly driven by Bahuka, those excellent horses ran as if they were rushing in the air and they caused the occupant of the chariot to swoon (at the sight).

तथा प्रयाते तु रथे तदा भागस्वरिभूषः ।

उत्तरीयमधोऽपश्यद्भ्रष्टं परपुरञ्जयः ॥

When the chariot was thus proceeding, king Rūpama (Bhagassari), who had captured many enemy towns, saw his cloak slipping from him and falling down.

ततश्च स्वरमाचक्षु पदे निपतिते तदा ।

प्रदिध्यामीति ते राजा नलमाह महामनाः ।

When the cloth fell down, the noble-minded king told Nala hastily : " (Hold and) let me pick it up."

बलस्तं मयुषाचार्य दूरे श्लथः पटस्तथ ।

योजने समतिक्रान्तो नादन्तु शक्यते पुनः ॥

Then Nala told him in reply : " Your cloak had fallen far away. We have passed a distance of (a yojana) eight miles (since then) It is not possible now to get it back "

एवमुक्तो नलेनाद्य न्यतिप्रोत्तमना नृपः ।

आसन्नाद्य वने [राजन्] फलचन्तं विभीतकम् ।

The king was not overjoyed when Nala told him this, and he reached (by that time) a myrobalan tree in the forest (they were passing through).

कतुपर्षाः—

ममापि सूत पश्य त्वं संख्याने परमं बलम् ।

सर्वः सर्वं न जानाति सर्वतो नास्ति कस्मिन् ॥

प्रचिनुद्यस्य शास्त्रे हे याश्चान्वाञ्च वशाश्रिताः ।

आभ्यां फलसदस्रेहे पन्चोत्तं क्षतमेव च ॥

RITUPARNA :—

" Charioter, look at my wonderful powers of calculation. Everybody does not know everything; no one is omniscient. Count and there will be on the two (main) boughs of this (tree) and all its other branches 2095 fruits (altogether)."

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ततो रथाद्बभूवुष्य राजाने बाहुकोऽग्रवीत् ।  
प्रत्यक्षमेतत्कर्ताऽस्मि ज्ञातवित्वा विभीतकम् ॥  
संभवास्यामि क्लान्तस्य पश्यतस्ते जनाधिप ॥  
अकाम एव ते राजा गणयस्वेत्सुखाद्य इ ॥

Then Bahuka got down from the chariot and told the king: "I will put your calculation to proof by felling this myrobalan tree. I shall count the fruits on this tree in your presence, O king!" And reluctantly, the king said: "You may count them."

ततः सुविद्यमवाशिष्टो राजानमिदमग्रवीत् ।  
गणयित्वा यथोक्तानि तापन्येन क्लान्तानि तु ।  
धीतुमिच्छामि तां विद्यां यथैतन्नायते नृप ॥

Then he counted the fruits and they were exactly as many as Rituparna stated they were, and he was filled with wonder and told the king this: "I wish to learn that (Vedya) science by which you know this, O king!"

अतुषर्षः—

विद्यधृष्टदृषहं मां संख्याने च विज्ञात्स्वम् ॥

RITUPARNA :—

"Know me as wise in the secrets of dice-playing as well as an expert in counting."

बाहुकस्तमुवाचाथ वेदि विद्याज्ञपे न मे ।  
मसोऽपि चाभ्यहृदयं गृह्याण पुस्तकैश्च ॥

Then, Bahuka asked him: "Give me O best of men, knowledge of both the (Vidyas) sciences, and from me obtain in return the secrets of horse-lore."

यद्योक्तं त्वं गृह्याणेदमक्षयां हृदयं परम् ।  
एवमुक्त्वा ददौ विद्यामनुवर्षो नलाय वै ॥

"Receive from me these great secrets of dice-playing as they were revealed (to me)." So saying Ratuparna imparted to Nala a perfect knowledge of that science (Vidya).

तस्याक्षहृदयस्तस्य हृदयाग्निःसूतः कलिः ।  
ततो गतश्चरो राजा नैषधः परस्त्रीरुदा ॥  
एवमारुह्य तेजस्वी प्रवयौ जयनेर्ह्वयैः ॥

When he knew the secrets of dice-playing, Kali came out from within his body; and king Nala (Naiskadhya), who had destroyed mighty opponents, ceased to be tormented (by Kali). Full of energy, he remounted the chariot and drove on (to Kundina city), with the horses running at a great speed.

ततो विदुर्गन्धर्वातं सायाह्ने सप्तविंशतम् ।  
 कतुपर्णी जना राज्ञे भीमाय प्रत्यवेदयन् ॥

Then the people announced to their king Rihina, that (king) Ritoparna of true prowess had reached the Vedarjha territories in the evening.

दमयन्ती तु शुभाय रथघोषं नमस्य तम् ।  
 आदरोह महद्वेषम पुण्यश्लोकविदम्वा ॥  
 ततो मध्यमकक्ष्यायां ददर्श रथमास्त्रितम् ।  
 कतुपर्णी बहीपालं सहवाण्यवाहुकम् ॥

And Damayanti heard the rumbling of Nala's chariot and went to the top of a big building in order to catch a glimpse of that praiseworthy person (Punyashloka). From the inner apartments of that building, she saw a chariot arrive and also king Ritoparna along with Varshneya and Bahuka.

सोऽपसीत् रथोपस्यत्कतुपर्णो नदाश्रितः ।  
 न च किञ्चित्तदाऽपश्यन्नेक्षमापी सुदुर्मदुः ॥

King Ritoparna alighted from the chariot; but he noticed nothing special, although he looked about him again and again.



स तु राज्ञा समागम्य चिद्भयपतिना तदा ।  
राज्येष्वैरजुगतो दिष्टं वैश्वं समाधिद्यत् ॥

Then he met the kingly ruler of the Vidarbha country; and, attended by the king's servants, he arrived at the lodgings assigned to him. .

बाहुको रथमादाय रथशालामुपागमत् ॥

Bahuka took the chariot away to the place where chariots were housed.

चिन्तयामास वैदर्भी कस्यैव रथनिस्वनः ।  
नलस्येव महानासोऽथ वा पश्यामि नैवधम् ।  
कार्ष्णीयेन भवेन्नूनं विद्या सुधोषशिक्षता ॥

And the Vidarbha princess (Damayanti) wondered: "Whose chariot is it that rumbles like this? The sound is majestic, like that of Nala's chariot; but I do not see Nala (lord of the Nishada country). It must certainly be that this peculiar art (of chariot-driving) has been learnt by Varsheya from his master."

एवं सा तर्कयित्वा तु दमयन्ती [विशोपते] ।  
दूर्तिं प्रस्थापयामास नैषधान्वेषणे शुभा ॥

Thus revolving in her mind, the good lady Damayanti sent her messenger-maid to discover (the Nishadha prince) Nala.

गच्छ केशिनि जामोहि क एष एववाहकः ।  
उपविष्टो रथोपस्थे विकृतो हस्तबाहुका ॥

अत्र मे महती शङ्का भवेद्येव गतो नृपः ।

इवाभ्वैनं कथान्ते त्वं पत्न्यद्वयजनं यथा ॥

प्रतिवाक्ये च सुश्रोणि सुभेद्यास्तथमनिन्विते ॥

"Go, Kesari, and find out who this deformed chariot-driver is, who has stunted arms and who is sitting inside the chariot. My grave suspicion in this matter is that this person might be king Nala. At the close of your conversation, my dear girl, recite unto him those words which Parvada spoke; and watch, blameless girl, what reply he makes."

एवं समादिता गत्वा वृत्ती बाहुकमवृषीत् ।  
 स्वागतं ते मनुष्येन्द्र कुशलं ते प्रवीक्ष्यदम् ॥  
 कदा वै प्रस्थिता यूयं किमर्थमिह आगताः ।  
 तन्वं ब्रूहि यथान्पार्यं वैदर्भी आंशुमिच्छति ॥

Thus instructed, the maid-messenger went and met Bahuka and told him: "Welcome to you, prince. I wish you well. When did you start on your journey? And why have you come here? Please tell me the truth aright; the princess of Vidarbha (Damayanti) likes to hear about it."

बाहुकः—

भूतः स्वयंवरो राजा कोसलेन महात्मना ।  
 द्वितीयो हनयन्त्या वै ययिता च इति द्विजात् ॥  
 भ्रूषैतन्मस्थितो राजा शक्तयोजनपापिभिः ।  
 इषैर्वातजघैर्मुष्यैरहमस्य च सारथिः ॥

BAHUKA :—

"From a Brahmin (who came there), the high-souled king of the Kosala country heard the news: 'To-morrow a second

Srayamvay (choice of a husband) will be made by Damayanti.' On hearing these words, the king started at once with these excellent horses which are fleet as the wind and can run a distance of (a hundred yojanas) eight hundred miles. And I am his charioteer."

केशिनी—

यौऽसावयोध्यां वधमे वताऽस्मा माह्वयस्तदा ।

हमामि नारीवाक्यानि कथयानः पुनःपुनः ॥

एतच्छ्रुत्वा प्रलिवन्स्वस्य वृषं त्वया किल ।

वस्तुषा नष्टुनस्तवतो वैदर्भी श्रोतुमिच्छति ॥

एवमुक्तस्य केशिन्वा नलस्य [कुचनन्दन] ।

हृदये स्पथितं न्यासीद्वक्षुर्गुणे च लोचने ॥

KESINI:—

"When this Brahmin first came to Ayodhya, he repeated again and again these words of a woman; you heard the words and gave him a reply, did you not? What was uttered then, the princess of Vidarbha (Damayanti) desires to hear from you again." When Nala was thus requested by Kesini, his heart grew sore and his eyes were filled with tears.

स निवृत्त्यात्मनो दुःखं पुनरेवेदमवधीत् ॥

But he controlled his grief and spoke those words over again.

ततः सा केशिनी गत्वा दमयन्तये न्ववेदयत् ।

तत्सर्वं कथितं तेषु विकारं तस्य शेषं तम् ॥

Then Kesini returned and reported to Damayanti about all that he spoke and also about the deformities of his person.

गच्छ केशिनि मूयस्यै परीक्षां कुरु बाहुके ।

अनुयाणा समीपस्था चरितान्वस्य लक्ष्य ।

दमयन्तयैवमुक्त्वा सा जगाम पुनरागमत् ॥

"Go, Kesini, once again and submit Babuka to close scrutiny; and, remaining silent near him, watch his actions well." Thus directed by Damayanti, she went again and returned.

सा तत्सर्वं यथावृत्तं दमयन्तये न्ववेदयत् ॥

She informed Damayanti everything as it happened :

इदं शुच्यपदानोऽसौ न मया मानुषः कश्चित् ।  
 इदं पूर्वं श्रुतो वाऽपि द्रव्यन्ति तथाशिवः ॥

"He is certainly a man of perfect accomplishment. I have nowhere seen, Damayanti, nor have I heard of such a person before.

इत्थमावाच तु द्वारं नासौ विनमते कश्चित् ।  
 संकटेऽप्यस्य सुमहद्विपरं जायतेऽधिकम् ॥

अनुपूर्वस्य चार्थाय बांजनीयमनेकशः ।  
 प्रेषितं तत्र राज्ञा तु गीतं च बहु वाचकम् ॥

तस्य प्रक्षालनार्थाय कुम्भास्तत्रोपकल्पिताः ।  
 ते तेनावेक्षिताः कुम्भाः पूर्णा एवाभवेस्ततः ॥

"He never bows his head when he comes to a low doorway; and when he goes through a narrow passage, the opening grows very large and wide. For the sake of Rituparna, various articles of food are often sent there by our king, besides large quantities of animal flesh. Waterpots are kept there for washing these articles of food. At a glance from him, those pots became immediately full.

वनमुष्टिं समादाय क्षणितुस्तं समाधत् ।  
 अथ प्रज्वलितस्तत्र सदसा दृश्यथाहनः ।  
 आश्चर्यमग्निं संस्पृश्य नैवासी दहते शुभे ॥

"He gathered a handful of grass and placed it in the sun. Then suddenly there was a flame of fire. Oh wonder! He handles fire and is not scorched at all, good lady.

पुष्पाणि मृदमानानि हृषितानि भवन्ति हि ॥

"Flowers pressed by her touch remain quite fresh and unfaded.

एतान्मद्भुतकृत्यानि बाहुकस्य समीपतः ॥

"These seeming miracles happened where Bahuka was."

तच्छ्रुत्वा सा शङ्कमाना तत्र बाहुकरुषिणम् ।

विष्णुं त्रेपथानास केरिन्वा सह [भारत] ॥

On hearing those words, she (Damayanti) suspected that Nala was disguised as Bahuka; and she sent the twins along with Kesi (to that place).

इन्द्रसेनां सह भ्रात्रा समभिजाय बाहुकाः ।

भृशं दुःखं परीतात्मा केशिनीमिदमब्रवीत् ॥

Bahuka recognised Indrasena and her brother; and, entirely overwhelmed with sorrow, he spoke these words to Kesini:

इदं च सदृशं भद्रे मिथुनं मम पुत्रयोः ।

अतो हृष्टैव सदस्रा वाष्पमुत्सृज्यामहम् ॥

बहुशः संपत्तर्तां त्वां जनाः शङ्केन वीक्षतः ।

वयं च देशातिथयो गच्छ भद्रे यथासुखम् ॥

"Good lady! these twins look exactly like my twin children. Therefore, at mere sight of them, I shed sudden tears. People might think ill of you, when you come here frequently. We are guests from a foreign country. Go hence, good lady, as you please."

आगत्य केशिनी क्षिप्रं दमयन्तै न्यवेदयत् ॥

Kesini returned quickly and informed Damayanti of (everything).

सा वै पित्राऽभ्यनुज्ञाता माता च [अरतर्षभ] ।

नलं प्रवेशयामास यत्र तस्याः प्रतिश्रयः ॥

Then she obtained permission from her father and her mother and had Nala brought to her apartments.



दमयन्ती—

साक्षाद्देवान्पादाय कृत्वा यः स पुरा मया ।  
अनुव्रतामभिमतां पुत्रिणीं त्यक्तवान्कथम् ॥

DAMAYANTI:—

"He who was long ago chosen by me as husband, after rejecting the very gods, how did he desert his faithful wife whom he loved and who had borne him children?"

नलः—

कलिना तन्मृतं भीष वच्च त्वामहमत्पन्नम् ।  
स मच्छरीरे त्वच्छापाद्दृष्टमानोऽवसत्कलिः ।  
मम च व्यवसायेन तपसा चैव निर्जितः ॥

NALA.—

"Timid girl, when I deserted you, it was the work of Kali; that Kali remained within my body, scorched and consumed by your curse, and he has been completely vanquished by my strenuous efforts and by my penitence.

धैर्यो फिल्लु स्या भर्तारं द्वितीयं धरविष्मति ।

अन्वेष्य नैवं स्वरितो भागस्वरिह्यस्मितः ॥

"'Bhama's daughter is indeed choosing a second husband"—hearing such words, Ritupama (Bhagawan) came here in haste."

दमयन्ती तु तच्छ्रुत्वा भीता वचनमब्रवीत् ।

उपायोऽयं मया रहो नैवधावबन्धे तव ॥

On hearing those words, Damayanti trembled and uttered the words: "This ruse was thought of by me, Oh Nala (Naishadha), for bringing you here."

एवमुक्ते ततो वायुरन्तरिक्षाद्भाषत ।

नैवा कृतवती पापं बल सर्वं ब्रवीमि ते ॥

Even as she then spoke, the Wind-God spoke from the sky: "I tell you the truth, O Nala, this lady has not committed any sin."

तथा ब्रुवति वायौ तु पुष्पवृष्टिः पपात ह ॥

As the Wind-God was speaking in this manner, a rain of flowers fell (from the sky.)

ततस्तद्वस्त्रमपजः प्रावृणोद्बहुधाविभः ।

संस्मृत्य नागराजं तं ततो लेभे स्वकं रूपुः ॥

Then king Nala wrapped that spotless garment round his body and thought of that king of serpents, and at once he got back his own body (freed from deformities).

कतुवर्णोऽपि शुभाच बाहुकन्तुवर्णिने नलम् ।

दमयन्त्या समायुक्तं क्षमयामास पार्थिवः ॥

दिष्ट्वा समेतो दारैस्त्वैर्मैवान्निवभ्यनन्दत ॥

King Rituparna heard that it was Nala who was in the disguise of Bahuka and that he was (now) united with Damayanti, and he prayed to be pardoned, and rejoicing, he said, "Fortunately you are (again) in the company of your wife."

सुहृत्तया चाब्धदृष्टे प्रीतो भामस्वरिर्नृपः ।

सूतमन्वमुपादाय ययौ स्वपुरमेव ह ॥

King Rituparna (Bhagasvari) obtained the secrets of horse-love (from Nala) and gladly returned to his city, engaging another person as his charioteer.

स वासमुष्य [कौन्तेव] भौममामन्त्र्य वैषधः ।  
पुरादल्पपरीवारो जगाम निषधाम्बति ॥

Nala stayed a month there; and then, taking leave of Shama, he went from that city (Kundina) towards the Nishadha country, followed by a small retinue.

ततः प्राघर्षत घृते पुष्करस्य नलस्य च ॥

Then ensued a combat of dice-play between Pushkara and Nala.

जित्वा च पुष्करं राजा प्रहसन्निदमश्रुषीत् ।  
न मया लङ्घितं कर्म येनाहं विजितः पुरा ।  
कलिना लङ्घितं कर्म त्वं जीष शरदः शतम् ॥

After vanquishing Pushkara, the king spoke these words, smiling: "The act by which I was defeated long ago, did not proceed from you, it proceeded from Kali. May you live a hundred (autumns) years!"

एतं नलः सान्त्वयित्वा भ्रातरं सत्वदिकमः ।  
 प्रस्थाप्य पुष्करं राजा विलसन्नमनामयम् ।  
 प्रविशेश पुरं श्रीमान्बर्षमुवशोभिताम् ॥

Thus King Nala [who] was truly mighty, comforted his brother Pushkara and sent him back to his place, rich and happy, and then, 'as the lord [of his country], he entered his city which was profusely decorated.

महत्या क्षेमया राजा दमयन्तीमुपानयत् ।  
 पुनः स्वे जायसद्वाग्धेऽथावाह्य महावशाः ॥

And the king [had Damayanti brought home, by sending her a huge army (as her retinue). And he lived again in his kingdom, practising self-restraint ;] and he achieved great fame

ये चेद् कथयिष्यन्ति नलस्य चरितं महत् ।  
 श्रोष्यन्ति वाप्यमीक्षन् वै नान्दृशीह्यन्यत्रिष्यति ॥

Misfortune will never fall to the lot of those who recount, or those who [often listen to, this noble life of Nala

॥ श्रीः ॥

॥ मार्कण्डेयोपाख्यानम् ॥

## MARKANDEYA

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[This story of Markandeya's victory over Death is borrowed from chapters 225 and 226 of the *Padma Purana (Uttara)*, where sage Vasistha tells the tale to King Dhritr. The story teaches home the lesson that we can transcend Fate by intense devotion to God.]

यद्विशङ्का मृगयथाः कण्डूयन्तेऽस्य विप्रदे ।  
 तस्मान्मृगकण्डूदिग्दश्व नाम जके पिता स्वयम् ॥

As herds of antelopes came without fear and rubbed themselves against the body of this sage, his father had given him the name, *Mrigasodu*.

मुद्गलस्य सुनेः कन्यामुपयेमे मरुद्वतीम् ॥

And he married *Marudvati*, the daughter of sage *Mudgala*.

अनपत्यो मृकण्डुश्च भार्यया स महासुनिः ॥

And that great sage *Mritandu* and his wife had no son

शङ्करं तोषयादात्त तपसा विशमेन च ।

तुष्ट्याह पिनाकी तं भार्यया महिसें सुनिम् ॥

And he pleased *Sankara* (God *Siva*) with his self-discipline and austerities. And pleased with that sage and his wife, *Siva* said:

किमिहेष्यसि पुत्रं त्वं निर्मुक्तं चिरजीविनम् ।

आहोस्विदेकं तस्युजं सर्वज्ञं षोडशाब्धिकम् ॥

"Now, would you like to have an ignoble son who has long life or a noble son who is all-wise but has only sixteen years of life."

एतुक्तः सोऽपि धर्मात्मा नाहमिच्छामि निर्जुषम् ।  
अस्यायुदपि पुत्रो वा सर्वज्ञोऽस्तु जगत्पते ॥

Thus questioned, the virtuous one said :  
"I do not wish for an ignoble son,  
O lord of the world! though my son  
be short-lived, let him be all-wise"

तर्हि ते भविता पुत्रः षोडशव्रतुः सुधार्मिकः ।  
सर्वज्ञो सुखवान्तोके कीर्तिमान् ज्ञानसागरः ॥  
एकमुत्तवा पयौ देवः सोऽपि सन्धर्वरो मुनिः ।  
प्रकामं खेतुष्टमनाः प्रपेदे निजमाश्रमम् ।  
सन्धवस्तपनाकारो मरुद्वन्यामसाधन ॥

"Then to you is given, a son with  
sixteen years of life, who shall be very  
virtuous, all-wise and full of good qualities;  
he will attain to fame in this world and  
be an ocean of wisdom" Thus saying,  
the God went away; and having obtained  
the boon, the sage came back to his  
hermitage, immensely glad at heart. And  
a son resembling the Son was born of  
(his wife) Maradvat.



अहो रूपमहो तेजस्वहो सर्वाङ्गलक्षणम् ।  
 अहो मरुद्वतीभार्यादाविरासीत्स्वयं हरः ।  
 इति हृष्यन्ति चान्योन्यं पौरजानपदा जनाः ॥

“What beauty (of form)! What glory!  
 And how handsome in all parts (of  
 the body)! Wonderful that because of  
 Marudvatī's good fortune Śiva (Hara)  
 Himself had appeared (as her child)!” So  
 remarked to one another the people of  
 the cities and the country folk, and they  
 were all glad.

वेदान्तविधिनाऽभ्यैष्ट साङ्गोपाङ्गपदक्रमान् ॥

And he learnt the Vedas in the proper  
 way, along with their *Angas* (sections) and  
*Upaṅgas* (sub-sections) and with the recita-  
 tion according to the *Pada* and the  
*Krama* modes.

विद्याज्ञानं समस्तं च साक्षिमात्रादुरोमुखात् ।  
 विनयादिगुणानाविष्कुर्यन्वशाद् शक्तिमान् ॥

And revealing his beauty and other good qualities, he learnt, apparently from his preceptor but really because of his inherent powers, all the several sciences (Vidyas).

संघाते सोडशेऽव्ये तु मार्कण्डेयस्य धीमताः ।  
 मृगश्वरः शंखदीनाम्बा विललापाकुलेन्द्रियः ॥

When Markandeya the wise reached his sixteenth year, Markandu was perplexed in mind and wept disconsolate with grief.

मार्कण्डेयोऽपि तं दृष्ट्वा विलपन्तं सुदुःखितम् ।  
 उवाच पितरं किं ते कारणं शंखमोहयोः ॥

And Markandeya saw his father weeping in great sorrow and asked him: "What is the reason for your grief and perplexity?"

मरुतुः—

भासुः षोडशवर्षाणि तव दत्तं पित्राकिना ।  
स कासोऽयमिह ज्ञातस्तस्माच्छोचामि मन्दन ॥

MRIKANDU :—

"Sixteen years of life were assigned to you by God Śiva; (the end of) that period (of time) has now arrived, so I grieve, my son."

मार्कण्डेयः—

मन्मिचित्तं पितः शोकं कदाचिदपि मा रुथाः ।  
वतिष्वामि तथा तान पथा वास्वाम्यनर्पिताम् ।  
समारभ्य महादेशं चाञ्जलितापीप्रदं शिवम् ॥

MARKANDEYA :—

"Father, you need never to grieve for me. I shall so strive, father, that I obtain immortality, by pleasing the great God Śiva who grants whatever is desired."

एति क्षुथा बन्धस्तस्य पितरान्वतिहर्षितौ ।  
सर्वं शोकं वतिष्वन्य प्रहृष्टानुचतुः सुतम् ॥

आवयीः श्लोकनाशाथ महोपायः समीरितः ।  
 लङ्कच्छ शरणे नान् नातः पत्तरी दितम् ॥

Hearing those words of his, his parents were exceedingly happy; and casting all their grief away, they rejoiced and told their son - "You have spoken of a great plan for the removal of our sorrow; therefore, dear son, take refuge [in Him]; there is nothing more beneficial than that."

पिबोरनुष्ठां संघ्राप्य दक्षिणार्णवरोधसि ।  
 लिङ्गं संस्थाप्य विश्वन्मार्कण्डेयो विजाह्वयम् ॥  
 कृत्वा त्रिषवणस्थाने त्रिकाले दिवसर्चसि ।  
 स्तोत्रं त्रिकालपूजान्ते पठित्वा कुम्भनि विपात् ॥

Obtaining the permission of his parents, Markandeya went to the shore of the Southern Ocean and established there a Lingam (emblem of God) called by his own name, according to the rules (of the Sastras). (Every day) he performed ceremonial baths three times and worshipped Siva three times (at dawn, noon and evening), and at the end of the triple worship he would recite his prayer and dance (before the god) out of joy.

THE KUPPIE VAMMY  
 RESFICUNSTI  
 .. .. . MAI

शिवपूजासकं च तदिने स्तोत्रमुच्यते ।  
 आत्म्याम तमुद्दिश्व कालः वाचमुवाच तत् ॥

On that day (when Markandeya completed his sixteenth year), when he was engrossed in the worship of Siva and began to sing His praise, the god of Death came for him and threw the noose (over him).

कण्ठार्पितमहापाशो मार्कण्डेयस्तमब्रवीत् ।  
 कालं तावन्वर्तीक्षस्व कालं यम महामते ।  
 निर्वर्तयाम्याहं वाचन्महास्तोत्रं जगत्पतेः ॥

With the great noose around his neck, Markandeya said to him: "O god of Death, who are very wise! please await such time as I finish my great prayer to the lord of the worlds."

तमब्रवीत्कालः कालो मार्कण्डेयं हसन्मुहुः ।  
 न च वर्तीक्षते कालः कृतमप्य न वा कृतम् ॥

Then the god of Death told Markandeya, smiling all the time: "Death does not wait, whether one finishes or does not finish (his work)."

अथैवं वचनं तस्य कालस्यामोघवर्तिनः ।  
 मार्कण्डेय उवाचेद् शिषस्तोत्रपरायणः ॥

Hearing those words of that god of Death whose position was unassailable, Markandeya who was engrossed in praising Siva spoke this.

येऽथ चित्तं मङ्गुर्वन्ति शिषस्तोत्रप्रदात्मनाम् ।  
 तेऽचिरेण विनश्यन्ति त्वामती वारणास्पदम् ॥

"Those who cause obstruction here to persons delighting in the praise of God Siva—they perish ere long, that is why I dissuade you (from it)."

सु पथं तर्जिजस्तस्तेन भगवान्निवृत्तेक्षणः ।  
 कालो मुञ्चो रुषेःवाह ब्रह्मत्रिय जगत्त्रयम् ॥

Thus admonished by him, the holy god of Death, with eyes distended, looked as if he would devour all the three worlds in his extreme anger, and said:

यास्य एव गङ्गायां शिकना विप्र दुर्मते ।  
 तावन्त एव गङ्गायां मया कालेन संहृताः ॥

किं वाऽयं बहुलोकेन पश्य मे विक्रमं बलम् ।  
 स पातु त्वां महादेवा यस्य दासोऽसि सांघतम् ॥

"Fool of a Brahmin! As many particles of sand as are in the Ganges, so many Brahmins have been destroyed by me the god of Death. Why speak many words about it? Behold my transcendent strength! Let that Mahadeva whose slave you now are save you!"

तेनैव गर्जता [राजन्] कालेवासौ महामुनिः ।  
 प्रस्तुं इडासमारब्धो राहुणैव वधा शशी ॥

This great sage was then about to be swallowed forcibly by the god of Death roaring with rage, just as the moon is by Rahu (the ascending node).

लिङ्गाद्य सप्तसुस्थौ मूर्तिमान्परमेश्वरः ।  
 उदृत्य पादकमलं प्रजहार भुजान्तरे ॥

Then, the supreme Lord rose out of the Linga (emblem), assuming a form; and uplifting his lotus foot kicked the god of Death on the chest.

पादप्रहारचकितो हरे मृत्युः पपात ह ।  
 मार्कण्डेयैऽथ तुहाय तेन स्वोक्षेण शंकरम् ॥

Startled by that kick, the god of Death fell at a great distance, and Marikandeya thereupon praised Siva (Sankara) with a hymn.

रत्नखानुशराभने रजनाद्रिभृङ्गनिकेननं  
 शिखिनीकृतपद्मशेखरमन्मथुजानलमापकम् ।  
 क्षिप्रदग्धपुरत्रयं त्रिदशालवैरभिवन्दितं  
 चन्द्रशेखरमाधये मम किं करिष्यति त्वै वसतः

The crescent-crowned Chandrasekhara to Whom Mount Meru (ruby-topped) is as a bow, and the peaks of the Silver Mountains as His banner, Who uses the load of serpents as a bow-string, to Whom Vishnu (Achyuta) was an arrow of fire, Who burst the Triple City (to ashes) in a moment and Who is worshipped by the dwellers of Heaven—in Him I take refuge. What can Death (Yama) do to thee?



पञ्चपादपुष्पगन्धिपदास्युत्तुयशोभितं  
 माललोचनजातपावकदग्धमन्वधविग्रहम् ।  
 भस्मदिग्धकलेवरं मयनाशनं मयमल्लवं  
 चन्द्रशेखरमाश्रये नम किं करिष्यति वै यमः॥

Chandrasekhara Whose shining lotus feet are redolent with the fragrance of the flowers of the fire (Kaipaka) trees (of Heaven), from the eye on Whose forehead issued the fire which burnt to ashes the body of Manmatha (the God of Love), Whose body is smeared with holy ashes, Who puts an end to the round of earthly existence (Bhava) but Himself remains Eternal and Imperishable—in Him I take refuge. What can Death do to me?

मलधारणमुक्पचर्महृत्लोचरीयमनोहरं  
 पद्मजासनपद्मलोचनपूजिताङ्गिसरोरुहम् ।  
 देवसिन्धुतरङ्गशोकरसिकशोभजटाधरं  
 चन्द्रशेखरमाश्रये नम किं करिष्यति वै यमः॥

Chandrasekhara Who looks charming in His garment of the skin of the loedly infuriated elephant (killed by Him), Whose lotus feet are worshipped by Brahma and by Vishnu, Whose matted hair is cool with spray from the waves of the Celestial River (Ganga)—in Him I take refuge. What can Death do to me?

कुण्डलीकुण्डकुण्डलीभ्रुकुण्डलं वृषवाहनं  
 नारदादिमुनीभ्रुकुण्डलैर्मम भुवनेभ्रुकुण्डलम् ।

अन्धकान्तकमाश्रितामरपादौ शमनास्तकं  
 चन्द्रशेखरमाधये मम किं करिष्यति वै यमः॥

Chandrasekhara, Whose ear-ornament  
 (Kundala) is the serpent lord coiled up,  
 Whose mount is the bull, Whose glory is  
 lauded by Narada and other great sages,  
 Who is the Lord of the worlds, Who  
 destroyed (the demon) Andhaka, Who is a  
 (wishing) tree of Heaven to those who seek  
 shelter, and the vanquisher of Death—in Him  
 I take refuge. What can Death do to me?

यक्षराजसखं भगाक्षिहरं भुजङ्गविभूषणं  
 शैलराजसुतापरिष्कृतचारुधामकलेवरम् ।

श्वेत्कनौजगलं परश्वधधारिणं भृगुधारिणं  
 चन्द्रशेखरमाधये मम किं करिष्यति वै यमः॥

Chandrasekhara, Who is the companion  
 of (Kabera) the king of the Yakshas,  
 Who deprived Bhaga of his eyes,  
 Whose ornaments are serpents, the lovely  
 left side of Whose body is adorned by  
 (Parvati) the daughter of the king of  
 mountains, He Whose neck is lustrous  
 blue, Who wields the battle-axe and holds  
 an antelope (in His head)—in Him I take  
 refuge. What can Death do to me?

येषजं भवरोगिणामशिलापदामपहारिणं  
 दक्षपञ्चविनाशिनं विगुणात्मकं त्रिविधोचनम् ।  
 भुक्तिमुक्तिफलवद् निशिलापञ्चकुनिषर्हणं  
 चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ॥

Chandrasekhara Who cures all sufferers from the malady of *rasasra*, Who wards off all disasters, Who thwarted the sacrifice of Dakṣa, Who contains in Himself the three qualities (Sattva, Rajas and Tamas), Who has three eyes, Who is the giver of the fruits Bhukti (Enjoyment) and Mukti (Liberation), Who wipes out all accumulated sin—in Him I take refuge. What can Death do to me?

अकपालतमर्चतां विधिनक्षयं हरिदम्बरं  
 सर्वभूतपति परात्परमश्रेयसमूपमम् ।  
 सोमवारिजमोहुताशनसोमपातितस्यकृति  
 चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ॥

Chandrasekhara, Who dotes on His devotees, Who is an inexhaustible treasure to His worshippers, to Whom the space around is as a garment, Who is the lord of all beings, Who is the ultimate great One, being Immeasurable and Incomparable,

and Whose body is guarded by the Moon and by Water, Fire, Wind and Sky—in Him I take refuge. What can Death do to me?

विश्वसृष्टिविधायिने पुनरेव पाञ्चनतत्परं  
संदरन्तमथ प्रपञ्चमशेषलोकनिवातिनम् ।

वीडपल्लवमहर्निशं गजनाथदूधसमावृतं  
चन्द्रशेखरमाश्रये मम किं करिष्यति वै वनम् ॥

Chandrasekhara, Who ordained the creation of the universe, Who is now engaged in preserving it and Who will hereafter destroy all these things (Prapancha), Who is manifest in all persons without exception, Who delights in sporting day and night, Who is surrounded by a multitude of leaders of hosts—in Him I take refuge. What can Death do to me?

ध्वं पशुपतिं स्वाशुं तीक्ष्णकण्ठमुमापतिम् ।  
नमामि शिरसा देवं किं नो मृत्युः करिष्यति ॥

"I bow my head to God Rudra, the lord of cattle (human souls) and husband of Parvati (Uma), the God who is imperturbable and whose throat is blue (with the poison retained there). What can Death do to us?"

इति स्तुतो महादेवो मार्कण्डेयेन धीमता ।  
 आयुः प्रादात्पर्यन्तमनेकप्रलयाद्यधि ॥

Thus praised by the wise Markandeya, Siva (Mahadeva) gave him endless years of life, lasting over several (deluges) dissolutions of the worlds.

पुनः स्वमाश्रमं प्राप्य मार्कण्डेयो महामुनिः ।  
 मातरं पितरं तथा स ताभ्यामभिनन्दितः ।  
 यमोऽपि शङ्करं स्तुत्वा यथादेशं जगाम ह ॥

And the great sage Markandeya went back to his hermitage and made obeisances to his father and to his mother and was congratulated by them. And the god of Death also praised Siva (Sankara) and returned to his own abode.

। श्रीः ।

। हरिश्चन्द्रोपाख्यानम् ।

## HARISCHANDRA

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The story of Harischandra the ideal king is taken from Chapters 7 and 8 of the Markandeya Purana and the prologue is from the Mahabharata, Vana Parvan, Chapter 77. The wager between Vasubandhu and Visvamitra costs Harischandra much undeserved suffering but he becomes by his conduct a model of truthfulness; for by denying his promise, he could have saved himself, his dear wife and his only son from the cruel tests of Vasumitra. The concluding episode of his life is not, however, so well known. His identification with his people entitles him fully to the well-deserved tribute of Sukracharya, who speaks with authority on "Raja-niti" that a king like Harischandra never was and never will be.]

## उपोद्घातः

## PROLOGUE

एषा कृष्णां कुशे जातो महारत्ना पुष्पिणीपतिः ।

त्रिशङ्कुरिति विख्यातो राजराजो महाशक्तिः ॥

There was born in the family of the Ishvakans a high-souled prince known to fame as Trisanku, the illustrious king of kings.

हरिश्चन्द्रस्ततो जज्ञे गुणरत्नाकरो नृपात् ।

सत्यवादी मधुरवाचकत्वेन बहुभाषिता ॥

And Harischandra, the truth-speaker, who was an ocean of good qualities, was born of that king. He spoke sweet words profusely; and what he spoke was truth.

उत्तमिरस्य राजर्षेर्मुद्रिता पुष्पलक्षणा ।

स्वयंशरे महाभागं वरयामास भामिनी ।

हरिश्चन्द्रे लभेतामीं राज्ञां मत्पे पतीं त्रिशुम् ॥

From among the kings assembled at her Swayamvara, the handsome young daughter of the saintly king Ushnara who bore auspicious marks on her person chose Harischandra as her lord and husband.

तस्यां देव्यां हरिश्चन्द्राज्जज्ञे राजीवलोचनः ।

पुत्रः पुष्पवनां भेद्यो लोहितकक्ष इति कृतः ॥

To that queen was born of Harischandra, a son whose eyes were like lotuses and who was (therefore) known as Lohitaksha : and he became a most holy person.

एतस्मिन्नेव काले तु विश्वामित्रो दिवं गतः ।

आत्रणाम धनिष्ठोऽपि वामदेवसहायवान् ॥

At that time (when Harischandra was ruling the earth), Visvamisra went to Heaven ; and Vasishtha had also come there, accompanied by Vamadeva.

सर्वमात्रेषु च तदा सत्यवादिषु राजसु ।

तस्यां संसदि सर्वमात्रहरिश्चन्द्रोऽपि वस्ये ॥

And when, in that assembly (of the gods), a discussion arose about truth-speaking kings, Harischandra too was mentioned as above all (others).



इदिसन्नुं मति तस्य विन्वामित्रवसिष्ठयोः ।

पनः कृतस्तदा वज्राद्विन्वामित्रेण पार्श्विणः ।

अथाप परमं दुःखं मरणाद्मनोहरम् ॥

Then a wager was made between Visvamitra and Vasishtha concerning Hariachandra; and thereafter the king (Hariachandra) was subjected by Visvamitra to extreme suffering which was more bitter than death.

इदिसन्नेति राजर्षिरासीत् त्रेतायुगे पुरा ॥

Long ago, in the Treta Yuga, there lived a saintly king known as Hariachandra.

स कदाचिन्महाबाहु ररम्येऽनुसन्मृगम् ।

शुभाय शुभ्रमसहृषापस्वेति च धीविताम् ॥

On a certain occasion, when that warrior was chasing the deer in a forest, he heard repeatedly the voice of women crying, "Save us."

स विहाय मृगं राजा मा भैशीदित्यभाषत ॥

Abandoning the chase, the king replied, "Be not afraid."

विश्वामित्रः प्राग्विज्ञा विद्याः साध्यन्ति वती ॥

Visvamitra was determined to obtain mastery of the (Vidyas) mystic Sciences, which he had not acquired already.

साध्यमानाः क्षमामौनचित्तसंयमिना ऽमुजा ।

ता वै मयातीः कुन्दन्ति चवमस्य सुरुषेणाः ॥

When these Sciences were being brought under control by this Visvamitra by his restraint over thought, word and action, they (the Sciences) were frightened and they cried: "We are too weak to withstand this person."

विश्वामित्रस्ततः क्रुद्धः श्रुत्वा तद्रूपतेर्देवः ।

स चापि राजा ते ह्युवा ब्रविष्याम्यभ्यापत ॥

Then Visvamitra grew angry on hearing those words of the king (offering protection to the Sciences); and the king too, on seeing him, fell down at his feet and said :

न षोडशमहंसि मुने निजधर्मस्तस्य वै ।

दातव्यं रक्षितव्यं च धर्मज्ञेन महीक्षिता ॥

"It behoves you not to be angry with me, O sage, when I am engrossed in (the performance of) my own duties. By a king who knows his duties, gifts must be given and protection offered."

विश्वामित्रः—

यद् राजा मयात्सम्यग्ज्ञानधर्ममवेक्षते ।

निर्बहुकामो विशोऽहं दीयतामिष्टदक्षिणा ॥

VIŠVAMITRA :—

"If your majesty is truly mindful of your kingly duties, I am a Brahmin desirous of marrying. Give me as a Dakṣiṇā (donation) what I desire."

राजा—

उच्यतां मयात्सम्यक्ते दातव्यमविशङ्कितम् ।

इत्तमित्येष तद्विद्धि यद्यपि क्वाःस्तु दुर्लभम् ॥

THE KING :—

"Holy Sir, let me know what should be given to you. Be assured that it would be undoubtedly given, although it be very difficult to do so."

विश्वामित्रः—

राजन्वसिगृहीतोऽथ यस्ते वृत्तः प्रतिग्रहः ।  
प्रपश्यु वक्ष्ये तावदक्षिणां राजशुषिकीम् ॥

VIŠVAMITRA :—

"King, this which you offer is accepted; but first, let me have as a gift the Dakshina prescribed for the Rajanya sacrifice."

हरिश्चन्द्रः—

अहंस्तामपि दास्यामि दक्षिणां भवतीं ह्यहम् ।  
विचरतां त्रिसशार्दूल पशुवेष्टः प्रतिग्रहः ॥

HARISCHANDRA :—

"Brahmin, I shall make a gift of that Dakshina also to you. Good Brahmin! Ask for the boon that you desire."

विश्वामित्रः—

राज्यं च सकलं वीर कोशं चक्षिष्यते तव ।  
विना भार्यां च पुत्रं च शरीरं च प्रदीयताम् ॥

VIŠVAMITRA :—

"Let your entire kingdom, O brave man, with the treasury that is yours be given as a gift, excepting your wife, your son and your body."

अधिकारमुखः भ्रुवा तथेत्याह कृत्वाञ्जलिः ॥

Without a twitch in his face, he heard it and clasping his palms together in adoration said, "So be it."

विश्वामित्रः—

यदि राजेस्त्वया वृत्ता मम सर्वा बहुम्वरा ।

यत्र मे शिष्ये स्वाम्यं तस्मात्त्रिभक्तान्मुमहंसि ॥

धोपीसूत्रादि सकलं मुक्त्वा भूषणसंपदम् ।

तदवस्कलमावश्य सह पत्न्या सुतेन च ॥

VIŠVAMITRA :—

"If, O prince, all this earth (which was yours) has been gifted to me, you must divest yourself of all the ornaments you have (on your person) inclusive of your waist-band and put on a dress made of tree-bark and go with your wife and your son out of the country which now belongs to me."

तथेति शोक्या कृत्वा च राजा गन्तुं प्रचक्रमे ।

स्वपत्न्या शैब्यया सार्धं बालकेनात्मजेन च ॥

And the king said "yes" and did (as he was bid) and started to go out with his wife Saibya and his little son.

ब्रह्मता स ततो कथ्या पन्थानं ब्राह्म सं नृपम् ।  
 नः वास्यसीश्वत्सा मे दक्षिणां राजसूयिकीम् ॥

Then that sage told the king, standing across the path along which he was going: "Where do you go without giving me the Dakshina prescribed for a Rajasuya sacrifice?"

हरिश्चन्द्रः—

अगवन् राज्यमेतत्ते दत्तं निहतकण्टकम् ।  
 अथशिष्टमिदं ब्रह्मन् अथ देदुष्ये मम ॥

HARISCHANDRA :—

"Holy one! This kingdom has been given to you, free of adverse claims and troubles. What remains to me today, O Brahmin, is this body of mine along with the bodies of these two persons (my wife and son)."

विश्वामित्रः—

तथाऽपि क्षत्रु दातव्या त्वया मे वज्रदक्षिणा ।  
 पावसोषो राजसूये ब्राह्मणानां भवेन्सुप ।  
 तावदेष तु दातव्या दक्षिणा राजसूयिकी ॥

VISVAMITRA:—

"And yet the Dakshina of the sacrifice must be given to me by you. And, O prince, in a Rajasuya sacrifice, Dakshina is ordained to be given till the Brahmins are satisfied."

हरिश्चन्द्रः—

मगधस्तावत् नानि दास्ये कालकृतेण ते ।  
 प्रसादं कुर्व विवर्षे सन्त्यायमनुचिन्त्य च ॥

HARISCHANDRA:—

"Holy one ! I have nothing now. I shall give you (the promised gift) in course of time. Be gracious, O Brahmin sage, taking my sincerity into consideration."

विश्वामित्रः—

किप्रमाणो मया कालः बलीक्ष्यस्ते जनाधिप ॥

VISVAMITRA :—

"And what length of time must I wait (for you), O king!"

हरिश्चन्द्रः—

मासेन तव विप्रये प्रदास्ये वृक्षिणाद्यजम् ॥

HARISCHANDRA :—

"In a month I shall give you, O Brahmin sage, the amount of the Dakshina."

विश्वामित्रः—

गच्छ गच्छ नृपश्रेष्ठ स्वधर्मेननुपालय ।

शिवञ्च तेऽप्या भवतु मा सन्तु परिपन्थिनः ॥

VISVAMITRA :—

"Depart and go, O best of kings, and persevere in your Dharma (duty). May your path be pleasant and may you meet with no obstacles."

अनुज्ञातः स गच्छेति जवान वसुधाधिपः ।

पद्भ्यामनुचिता गन्तुमन्वगच्छत तं त्रिया ॥

The king proceeded to go, on being permitted to do so; and his wife who did not deserve to go on foot, followed him on foot.



तं समार्यं नृपश्रेष्ठं निर्यान्तं सस्रुवं पुरात् ।

इहा मधुमुशुः पौरा राजश्रीवानुयायिनः ॥

When the citizens saw the good king go out of the city with his wife and his son, they cried aloud in grief and followed their king on the way.

त्वं धर्मतत्परो राजन् पौरानुप्रदक्षुषथा ।

नपाज्ञानपि राजर्षे यदि धर्ममवेक्षसे ॥

यत्र त्वं सत्र हि यत्र नत्सुखं यत्र वै भवान् ।

नगरं तरुषान् यत्र स स्वर्गो यत्र नो नृपः ॥

इति पौरवचः श्रुत्वा राजा शोकपरिप्लुतः ।

अतिदूरं सदा मार्गं तेषामेवानुक्रमयथा ॥

"You are entirely devoted to Dharma, O king, and kind to your subjects. Take us also with you, saintly king, if you are intent on Dharma. Where you are, there we will be also. To be where you are, that is happiness. The place where you are, that becomes our city. That is Heaven, where our king is." The king heard these words of the citizens and was overwhelmed with pity; and so he stopped on the way, merely out of pity for them.

विभ्रामित्रोऽपि तं द्रष्ट्वा वीरवाक्याकुलीकृतम् ।

दोषामर्षविश्रुत्वाक्षः समागत्य वचोऽवधीत् ॥

विभ्रामित्रोऽपि तं द्रष्ट्वा वीरवाक्याकुलीकृतम् ।

दोषामर्षविश्रुत्वाक्षः समागत्य वचोऽवधीत् ॥

And Vivamitra, when he saw him (Harischandra) distracted by the words of the citizens, came forward, his eyes distended with impetuous rage, and spoke these words: "Fie on you who are false and wicked in conduct and speak deceitful words; for, having given me the kingdom, you now want to rob me of it."

इत्युक्तः पश्ये तेन हरिश्चन्द्रो महीपतिः ।

गच्छामीत्याह दुःखार्तो नान्यस्त्विच्चित्तुवाहरत् ।

Thus severely reprimanded by him, king Harischandra was oppressed with sorrow and said, "I am going" and did not utter another word.

स यत्था वसुधावासी दिव्यां वारावलीं पुरीम् ।  
 जगाम पत्न्यां दुःखार्तः सह यत्न्याऽनुकूलया ॥

The king reached the holy city of Benares; and, oppressed with sorrow, he went on foot along, with his faithful wife.

पुरीं प्रविश्य ददर्श विभ्रामिभमुपस्थितम् ।  
 प्राह वैशात्रकिं कृत्वा हरिश्चन्द्रो महामुनिम् ॥

Entering the city, Harischandra saw Visvamitra arrived (there already). And holding his palms together in adoration, he spoke (as follows) to the great sage.

इमे प्राणाः सुतञ्जयमियं वलीं मुने मम ।  
 यद्वाऽप्यत्कार्यमस्मानिहानुष्णानुमर्हसि ॥

"I am here, O sage, and this is my son and this is my wife; if there be anything to be done by us, please command me to do so."

विश्वामित्रः—

पूर्वः स मासो राजर्षे दीयतां मम दक्षिणा ।  
राजसूयनिमित्तं हि स्वर्षेने स्वयच्छां यदि ॥

VISVAMITRA —

"The month is over, O royal sage! Let me have my Dakshina for the Rajasuya (sacrifice), if you remember your promise."

हरिश्चन्द्रः—

ब्रह्मर्षेय संपूर्वो मासोऽम्लानतपोधन ।  
सिद्धयेतद्दिनाद्यं यत्तच्छ्रीशम्भ मा विरम् ।

HARISCHANDRA —

"Brahmin, only to-day the month will be complete. Worthy sage! One-half of the day yet remains. Please wait for that while, not longer."

एवमस्तु महाराज आगमिष्याम्यहं पुनः ।  
इत्युक्त्वा प्रययौ किमो राजा चाचिन्तयच्छदा ॥

"Let it be so, great king! I shall come again," so saying, the Brahmin went away. And the king then pondered:

कथमस्मै ब्रह्मस्वामि दक्षिणा वा यतिक्षुता ।  
 कुतः पुत्रानि मित्राणि कुतोऽर्थः स्वोपले भव ॥  
 यतिव्रतः प्रदुष्टो मे नाहं वाप्यामकः कथम् ।  
 अथवा श्रेयसां पार्श्वे वरमेवात्मविक्रयः ॥

"How am I to give this person the Dakshina which has been promised. Where are rich friends (to oblige me)? Whence can I now have the means (to pay him). Acceptance of gifts is unproper in my case. How can I avoid going the downward path (of ruin)? Or I shall become a slave. It is best indeed that I sell myself."

राजानं व्याकुलं वीजं विन्तवानमभ्युसुसम् ।  
 प्रत्युवाच तदा पत्नी बाष्पनद्द्रव्या गिरा ॥

Then when the king was dejected and confused, pondering over the problem with downcast face, his wife speaks to him in a voice which was tremulous with tears:

त्वज्जं विन्तां महाराज स्वसत्यमनुवालय ।  
 नातः परतरं धर्मं यदस्ति पुरुषस्य तु ।  
 वादृशो बुद्धवन्प्राज्ञ स्वसत्यपरिपालनम् ॥

राजम् ज्ञातमपत्यं मे सती पुत्रफलाः स्त्रियः ।  
 न मां वदाम्यपिनेन देहि विद्याय दक्षिणाम् ॥

"Cease pondering, O great king, and keep your word. There is no greater Dharma for man, they say, than keeping one's word, O great man! A son has been born to me, O king; and sons are the fruits of good men's wives. (The object of marriage is fulfilled) So sell me for money and give the Brahmin his Dakshina."

पतद्वाक्यमुपश्रुत्य वयौ मोहं गहीचरिः ।  
 प्रतिहस्य च सङ्घां स विस्मयापातिदुःखिनः ॥  
 हा हा कथं स्वया शक्यं वक्तुमेतच्छुनिसिने ।  
 दुर्वाच्यमेतद्वाक्यं कर्तुं शक्नोम्यहं कथम् ॥

On hearing these words, the king fell into a swoon, and when he regained consciousness, he cried aloud in deep sorrow: "Alas, alas! how is it possible for you, lady with lovely smiles, to speak these words? And how could I possibly act on these cruel words?"

पलक्षिचन्तरे प्राप्नो विभ्रामिशो महातपाः ।  
 कालकरुण इव कुञ्जो रातानमिदमब्रवीत् ॥

At this juncture, the great ascetic Virasmitra came there; and in his anger, he was much like the God of Death; and he spoke these words to the king:

दीयतां दक्षिणा सा मे यदि धर्ममनेक्षणैः ।  
 सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ।  
 सत्यं लोकं परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ॥  
 अद्य मे दक्षिणां राज्ञश्च दास्यति भवान् यदि ।  
 अस्माकलं प्रयाते ईर्ष्यं शपस्यामि त्वां ततो ध्रुवम् ॥

"Let the Dakshina be given to me, if you are mindful of (your) Dharma. Because of Truth, the Sun shines. because of Truth, the Earth endures. Truth is stated to be the supreme Dharma. Heaven is established firmly on Truth. If, O king, you do not give me the Dakshina today, then I shall certainly curse you when the Sun reaches the Western Hill (of Sunset)."

इत्युक्त्वा, स ययौ विप्रो राजा चासीद्भयातुरः ॥

Saying thus, the Brahmin went away;  
and the king was oppressed by fear.

भार्याऽस्य भूयः प्रहिं किञ्चनं वचने मम ॥

And his wife told him once again:  
"Let this request of mine be done."

स तदा बोधमानस्तु राजा वान्धा पुनःपुनः ।

ग्राह भद्रं करोम्येष विक्रये तव निर्घृणाः ।

नुशीलरपि वक्तुं न क्षम्ये ताकरोम्यहम् ॥

Thus urged by his wife again and again,  
the king said: "Good woman! Hard-hearted  
that I am, I shall put you up for sale.  
I shall do that which even ignoble  
wretches must not do."

एवमुक्त्वा ततो भार्या वत्सा नगरमातुरः ।

शास्पापिहितकप्टहासस्ततो वचनमजघीत् ॥

Then after telling his wife this, he  
went about the city, with his mind  
distracted; and, with his throat choked and  
eyes blinded by tears, he spoke these words:



मी मी नागरिकाः सर्वे शृणुष्वं वचनं मम ।  
 किं मां वृच्छथ कस्मिं भो नृशंसोऽहममाशुषः ॥  
 विकेतुं दयितां प्राप्नो वो न प्राप्यांस्त्यजास्वहम् ।  
 यदि चः कस्यचित्कार्यं दास्या प्राणेशुषा मम ।  
 स श्योतु स्वराशुषतो दायासंधारयाभ्यहम् ॥

"O citizens! Listen, all of you, to my  
 word. What do you ask of me? 'who  
 are you?' I am an ignoble wretch, not  
 a man at all; for I have come to sell  
 my dear one, and yet I do not quit  
 this life.

"If any of you requires as a slave this  
 person who is dear to me as life, let him  
 speak without delay, while I have yet  
 control over myself."

अथ वृद्धो ब्रिजः कथिदावत्याह नराधिपम् ।  
 समर्पयस्य मे दासीमहं केता धनमद्ः ॥  
 अस्ति मे विचलनलोके सुकुमारी च मे त्रिषा ।  
 शूद्रकर्म न शक्नोति कर्तुमस्मात्प्रवच्छ मे ॥

Then a certain old Brahmin came (to  
 that place) and told the king: "Hand  
 over the slave to me. I shall buy (her) and

give (you) money. I have a large amount of wealth, and my wife is very young and unable to do household work. Therefore hand the slave (over) to me."

एवमुक्तस्य विप्रेण हरिश्चन्द्रस्य भूषणे ।  
स्वदीर्घत मनो दुःखान्न चैनं किञ्चिदब्रवीत् ॥

King Harischandra's heart was shattered by grief when he was thus addressed by the Brahmin; but he did not say a word to him.

ततो विप्रो धनं यद्धा नृपपत्नीमकर्मणम् ॥

Then the Brahmin paid the money and dragged the queen (after him)

सरोद् रोहिताक्षोऽपि हृष्टा कृष्टा तु मानसम् ।  
समभ्यधावदन्वेति सदृशास्त्राविलेखणः ॥

And Rohitaksha cried aloud when he saw his mother being dragged; and he ran after her, with his eyes dim with tears, crying "Mother!"

तमाचलं हिजः कोष्ठाद्वाङ्मभ्याहृतपदा ।  
 चक्षुस्लाघाऽपि सोऽम्बेति नैवामुक्त्वन्न मातरम् ॥

The Brahmin in his anger kicked the boy with his foot, as the boy came near; but even then he (the boy) said "Mother!" and would not leave her (his mother).

राजपत्नी—

प्रसादं कुरु मे नाथ कीर्त्तयिष्ये न बालकम् ।  
 क्विन्नाऽपि नाहं वयसो विनिर्न कार्षसाधिका ॥  
 इत्थं मनाश्च भान्वापाः प्रसादसुसुप्तो भव ।  
 मां संयोजय बालेन वत्सेनेव पदस्थिनीम् ॥

THE QUEEN—

"Master! Be gracious unto me, and buy this child also. Bought without this child, I would not be able to do work for you. Show in this manner a benign favour to me who am wretched; and let me have the boy by my side, like the milch cow having her calf (by her side)."

तस्यै तस्य अङ्गिचं बद्धोत्तरपटे ततः ।

प्रवृत्त बालकं मात्रा सहैकस्वामयन्धवत् ॥

Then, after putting in the upper garment of Harischandra the price of his boy also, the Brahmin bought the boy who was standing near his mother and allowed him to join her.

नीयमानो तु तौ ह्यसु भ्रातृपुत्रौ स पार्थिवः ।

विललाप सुदुःखात्तो निव्यस्योऽथो पुनःपुनः ॥

When the king saw both his wife and his son being led away, he was oppressed with grief, and, sighing hot again and again, he wept aloud.

यो न वायुर्न चादित्यो नैन्दुर्न च वृषभान्नः ।

हृद्यन्तः पुरा पत्नीं स्वयं दार्शित्यमावता ।

"My wife whom neither the sun nor the moon, nor the wind nor the courser folk had ever before beheld—she has now become a slave.

सूर्यवेश्यासुतोऽयं सुकुमारकराङ्गुलिः ।

संप्राप्तो विक्रये बालो चिह्नमावस्तु सुदुर्मतिम् ॥

"This son who is born in the line of the solar kings—the child with delicate fingers has now been sold away. Fly on me, hard-hearted that I am!"

एवं विलपतो राजः स विप्रोऽन्तरधीयत ।

विश्वामित्रस्ततः प्राप्नो दुर्गं विश्वामयाचत ॥

When the king was thus lamenting, the Brahmin disappeared; and then Vivamitra came there and begged the money of the king.

तस्मै समर्पयामास हरिश्चन्द्रोऽपि तद्वनम् ॥

And Harischandra gave him that sum of money.

तद्विस्तं स्वोकनालोच्य दारविक्रयसंबन्धम् ।

शोकाभिभूतं राजानं क्रुपितः कौशिकोऽब्रवीत् ॥

Seeing that the amount obtained by the sale of the wife was not much, Vivamitra was angry with the king who was (already) overpowered by grief; and he said:

क्षत्रघ्नो ममेमां स्वं सदृशीं वक्षदक्षिणाम् ।

मन्वसे यदि तद्दक्षिणं पश्य स्वं मे बह्वं परम् ॥

"Ignoble Kshatriya! If you think that this sum is a proper Dakshina for me at a sacrifice, then you will presently behold my great power (to curse you)."

राजा—

अभ्यां दास्यामि धनवन्काशः कश्चिद्व्रतीकृत्याम् ।  
 सायमने नरसि विहीता पत्नी पुत्रश्च बालकः ॥

THE KING:—

"I will give you another son (as Dakshina), O holy one! Please wait for some time. I have nothing at the present moment; my wife has been sold as well as my young boy."

विश्वामित्रः—

चतुर्धाऽसि स्वतो योऽयं दिवसस्य नराधिप ।  
 एष एव व्रतीकृत्यो मे वक्तव्यं सोऽस्य स्वया ॥

VISHVAMITRA:—

"One quarter of a day yet remains, O king! This period alone could I wait. You must speak no further word."

एवमुक्त्वाऽऽश्वय धर्मं कुपितः कौशिको ययौ ॥

After saying these words, Vishvamitra took the money and went away still angry.

विभ्रामित्रे गते राजा भयशोकादिमग्नः ।  
स्वधिक्यं विनिश्चित्य प्रोवाचोत्थैरधोमुखः ॥

When Visramitra was gone, the king was filled with fear and grief and other (such) feelings; and deciding on selling himself, he cried aloud with downcast face.

वित्तकालेन वो ह्यर्षी मया त्रेष्वेव मानवः ।  
स श्रवीतु स्वरायुक्तो वाचस्तपति मास्करः ॥

"Let that man who wishes to have me as his slave, buying me for a price, let him speak without delay while the Sun is yet shining (in the heavens)."

अथाजयाम स्वर्ितो धर्मस्तण्डालकण्ठकृत् ॥

And Dharma (the god of Death) came there in haste putting on the form of a Chandala (outcaste).

चण्डालः—

अहमर्षी त्वया शीघ्रं कथयस्वानवपेतनम् ॥

THE CHANDALA:—

"I wish to buy you. Tell me your price at once."

तं तादृशमथाकृष्य कस्तथमिवाह पार्श्विणः ॥

Then on seeing him in that form, the king asked, "Who are you?"

चण्डालः—

चण्डालोऽहमिह ख्यातः प्रवीरिति दुरोत्तमे ।

विश्वामित्रो बभूवधकी मृतकम्यसहारकः ॥

THE CHANDALA :—

“I am a Chandala, known here in this great city as Pravira., I am famous as the executioner of those who are condemned to death and I take away (as my due) the clothes of the dead.”

हरिसन्द्रः—

नाहं चण्डालदासायमिच्छेवं सुविगर्हितम् ॥

HARICHANDRA :—

“I do not like to become the slave of a Chandala, which is very strongly condemned (by the Sastras).”

तस्यैवं वदतः प्राप्तो विश्वामित्रस्तपोनिधिः ।

कोपामयैविवृत्ताक्षः प्राह वेदे मराधिपम् ॥

Just as he was saying this, the sage Visvamitra came there; and, with his eyes distended with impetuous rage, he spoke thus to the king:



चण्डालोऽयमवश्यं ते दातुं वित्तमुपस्थितः ।  
कस्माच्च दीयते मह्यमशेषा यद्दक्षिणा ॥

"This Chandala is ready to give you a huge sum of money. For what reason then is the Dakshina requisite for a sacrifice not given to me in full (as promised)?"

हरिश्चन्द्रः—

भवन्त् सूर्यवंशोऽथमात्मानं वेधि कौशिक ।  
कथं चण्डालदासत्वं ममिष्ये वित्तकामुक्ता ॥  
अथेवं वित्तशेषेण सर्वकर्मकरो यदाः ।  
तथैव मुनिशार्दूल श्रेष्यद्वित्तानुषर्तकः ॥

HARISCHANDRA:—

"Holy Visvamitra! I regard myself as born in the solar dynasty (of kings). How can I, for love of money, become the slave of a Chandala? O great sage! I shall, for the balance of money (due to you), become your own slave, obeying you and doing all work (assigned to me) in accordance with your wishes."

विश्वामित्रः -

यदि श्रेयो नम भवति चण्डालाय ततो मया ।  
दासभावमनुयातो दत्तो विश्वामित्रेण वै ॥

VISVAMITRA :—

"If you are my slave, then you are sold by me to (this) Chandala for a hundred million coins, and you have become his slave."

हरिश्चन्द्रः—

यद्यसौ शक्यते त्रिषु कौशिकः परितोषितुम् ।  
ततो गृह्णाण मामप्य दासत्वं ते करोम्वहम् ॥

HARISCHANDRA.—

"If it is possible to please this Brahmin Visvamitra, then take me (as your slave) even today, and I shall do a slave's work for you."

एषमुक्ते तदा तेन भवपाको हृष्टमानसः ।

विश्वामित्राय तदुच्ये दत्त्वा वरुणं नरेश्वरम् ।

हृष्टमनुचितयोगार्त्तमनसश्चित्रपङ्कजम् ॥

Then, when he spoke thus, the Chandala was glad at heart; and he gave the required sum of money to Visvamitra; and the king who despaired of union with his friends and relations, he led captive to his Chandala quarters.

राज्यनाशः सुहृत्त्यागो भार्यातनयविक्षयः ।

प्राप्ता चण्डालता तेषामहो दुःखपरम्परा ॥

Loss of kingdom, separation from friends, sale of wife and son, and this achievement of Chandala-hood—what a sequence of sorrows!

हरिश्चन्द्रोऽभवद्वाजा क्षमकाने सङ्गशानुनाः ।

चण्डालेनानुशिष्टश्च मृतकेलाचहारिणः ॥

श्याममममन्विच्छन्निद्र तिष्ठन्दिशानिशम् ।

इहं रात्रेऽपि देवं च यद्भूमानं तु शशं प्रति ॥

यद्यस्तु मम भाषाः स्युर्ही भावो तत्र वैतनम् ।

इति प्रतिश्रमादिष्टो जनाम शपमन्दिरम् ।

दिशं तु वृक्षिणीं यत्र वाराणस्यां स्थितं तदा ॥

The king Hanschandra became, serving in the cremation ground, a slave of that Chandala who gathered as his proper dues the clothes of corpses (which were brought there). "Stay here day and night, awaiting the arrival of corpses. Out of what is paid in respect of each corpse, a sixth part is due to the king, my share is three

parts and two parts are your wages." Thus directed, he went to the charnel-house which was south of Benares.

इदं मम इदं राजे सुखवचनशालके त्रिविधम् ।  
इति धावन्दिशो राजा जीवन्जीवन्मरं वतः ॥  
न रात्रौ न दिवा गेने शार्हेति मखदन्मुहुः न  
एवं द्वावशमासास्तु बीताः शतसत्रोपमाः ॥

"This is for me, this is for the king and this is for the chief Chandala." So saying, the king would run about in all directions, appearing to have taken quite a different birth, though yet alive; and he rested neither during the day nor during the night, but cried incessantly. "Ah, alas!" Twelve months were spent in this manner, which seemed like many hundred years.

अपाङ्गनाम स्वसूतं मृतमादाय लापिनी ।  
भाषां तस्य श्रेष्ठस्य सर्पदंष्ट्रे हि बालकम् ।

Then, that king's wife came there weeping aloud and carrying her dead child; for, a serpent had bitten the child.

तस्या पितापशुभं तत्रार्थं स नृराधियः ।  
जगाम स्वरितोऽथेति मणिला मृतकम्बलः ॥

The king heard those lamentations of hers and ran quickly, thinking, "Here with this corpse there will be a cloth (for me)".

स तां रोदयतीं मायां नाभ्यजानानु पार्थिवः ।  
चिदप्याससंतप्तां पुनर्जतिमिवाबलाम् ॥

The king did not recognize his wife who was weeping bitterly, as that frail lady, who had suffered by her long separation (from him), was as if she had been born again with another body.

सापि वं चाशकेशुभं पुरा हृष्टा जटाशकम् ।  
नाभ्यजानान्पुत्रशुभा शुष्कवृक्षोपमं वृषम् ॥

And that princess, having seen the prince before with his lovely curls of hair, did not recognize him (in this person) who with his unkempt hair looked like a withered tree.

सोऽपि कृष्णपटे बालं दृष्ट्वाशांभुवशास्त्रतम् ।  
 नरेन्द्रसङ्क्षयोपेतं चिन्तानाप नरेन्द्वरः ॥

But the king saw the child which was  
 sitten by the serpent and noticed the  
 characteristic marks of a prince on his  
 body; and he was perplexed.

एवं दृष्ट्वा हि मे बालं मानुसस्तकृशाभिनम् ।  
 स्मृतिमन्यामनो बालो रोहिताक्षोऽप्यञ्जलीचनः ॥

"On seeing this child lying on the  
 lap of his mother, my lotus-eyed boy  
 Rohitaksha comes back to my memory.

सोऽप्येतामैव मे बालो यथाऽवस्थासुपागतः ।  
 नीतो यदि न घोरैव कृतान्तेनात्मनो ययाम् ॥

"He too, my dear child would have  
 reached this (child's) age and attained to  
 this (child's) stature, if he had not fallen  
 into the clutches of cruel Fate."

राजपत्नी—

इह बाल कस्य पापस्य अपभ्रान्नादिर्दं महत् ।  
दुःखमापतितं शीरं यस्यान्तो नोपसृष्यते ॥

इह नाथ राजन्धरता मामनाभवस्य दुःखिताम् ।  
कदापि संतिष्ठता स्थाने विभ्रान्तं स्वीयते कथम् ॥

THE QUEEN:—

"Ah my child! Which sinful man's evil thoughts have brought this grievous woe which seems to have no end. Ah my lord! Without consoling me who am overwhelmed with sorrow, how do you manage wherever you are, O king, to remain unruffled?"

इति तस्या वचः श्रुत्वा राजा स्वस्थानतश्च्युतः ।  
ग्रन्थविज्ञाय दृष्टिं पुत्रं च निधनं गतम् ॥

कष्टं शौक्येयमेवा हि स बालोऽयमितीरयन् ।  
करोद् दुःखसन्तप्तो मूर्च्छामभिजगाम च ॥

On hearing those words of hers, the king who had fallen from his high state recognized his dear wife and his son who was dead. And oppressed with sorrow, he cried: "Woe unto me! this is certainly Sāhya (my queen) and this my boy"; and he fell into a swoon.

सा च तं प्रायविहाय तावद्यथासुपामतम् ।  
सुसिद्धता विपद्यातातां निष्प्रेष्टा चरणीतले ॥

And she too recognized him in that condition; and, afflicted (with sorrow), she swooned and fell on the ground senseless and limp.

चेतःसंप्राप्य राजेन्द्रो राजपत्नी च तौ क्षमम् ।  
विलेपतुः सुसन्तप्तौ शोकभायतिपीडितौ ॥

The king and his queen regained consciousness at one and the same time; and oppressed by heavy sorrow, they wept bitterly.

राजपत्नी—

राजस्यपत्नोऽद्य तर्ध्वं वा यदेतन्ममपते भवान् ।  
तत्कथ्यतां महाभाग मतो वै सुहृते मम ॥

THE QUEEN:—

"O king! Is this a dream or reality? Tell me, my good lord, what you think it is, for my mind is bewildered."



इति तस्या वचः श्रुत्वा निःश्वस्योष्णं सगद्गदम् ।  
कथयामास तन्वक्त्रवा यथा मासा भवपाकता ॥

On hearing her words, he sighed a hot sigh ; and in a tremulous voice, he told the lovely lady how he came to be a Chandala.

साऽपि स्वपुत्रमरणं कथावृत्तं श्वरेदयत् ॥

And she in turn told him about her son's death, how it happened.

राजा—

वमस्य विज्ञां याचायः कृपयां पुत्रमार्थिनो ।  
तस्माच्छीघ्रं वजाशोऽथ पुत्रो यथा मियो मता ॥

मिये न रोचये दीर्घं कालं क्लेशमुपासितुम् ।  
नारमायकाश्च तन्वक्त्रि पश्य मे मन्दभाम्यताम् ॥

शब्दास्तेनाननुवातः प्रवेक्ष्ये उपसन्नं यदि ।  
शब्दास्तेनास्यतां वास्ये पुनरप्यन्यजन्मनि ॥

अनुवाता न शक्यं त्वं विप्रवेक्ष्ये शुचिसिते ।  
मम वाक्यं च तन्वक्त्रि निबोधादतमानसा ॥

यदि वृत्तं यदि दुःखं शूरयो यदि लोचिताः ।  
परं सङ्गमो मृषात्पुत्रेण सह च त्वया ॥

THE KING:—

"Let us who dote on our son and are inconsolable beg of Yama (the God of Death) to give us (his life so) alone. Let us go today without delay to where our dear son has gone. My dear wife! I do not wish to bear this sorrow for a long time. Lovely woman! I am not master of myself. Look at my misfortune. If I enter the fire without the permission of the Chandala, I will have again to be the slave of a Chandala in another birth. Permitted by me, go back, good lady, to the Brahmin's house. Lovely woman, listen now with an attentive mind to my words. If I have made gifts, if I have offered (sacrifices) in the fire, and if I have pleased my elders (by my conduct), may there be my reunion with my son and with you in the hereafter."

राजपत्नी—

अहमप्यत्र राजर्षे वीज्यमाने हुलासामै ।

हुलासामासदाऽद्यैव सह वास्यामि वै स्वया ॥

THE QUEEN:—

"I shall also, O saintly prince, enter the flaming fire, along with you today, unable to bear this burden of sorrow."

श्रुत्वा राजा लक्ष्मणोच्च एवमस्तु वदितवते ॥

Then on hearing it, the king said, "Let it be so, my devoted wife!"

ततःकृत्वा विधां राजा आरोप्य तन्व्यं स्वकम् ।

भार्यया सहितश्चासौ बद्धाञ्जलिपुटसदा ।

चिन्तयन्परमात्मानमीशं नारायणं हरिम् ॥

Thereupon, the king placed his son's body on the pyre; and then, he, together with his wife, stood there with palms held together in adoration, thinking of Narayana, the Supreme Soul who is God Hari.

तस्य चिन्तयमानस्य सर्वे देवाः सवासवाः ।

धर्मं प्रमुखाः कृत्वा समाजगमुस्त्वरान्विताः ॥

Even as he was thus thinking (of God), all the gods and Indra, with Dharma (the god of Death) leading them, made haste and came there together.

आगत्य सर्वे प्रोचुस्ते भो भो राजन् धृष्टु यधो ।  
अथ पितामहः साक्षात्समक्षं वगवान्द्वयम् ॥  
एते चान्ये च बहवो विश्वामित्रस्तथैव च ॥

All of them came up to him and said :  
"O king! listen to us, master! This is Brahma (the grandfather of the gods) himself and this is the holy God of Death himself, and these others are the many gods, and Visvamitra too (is here)."

धर्मः—

वा राजन्साहसं कार्षीः धर्मोऽहं स्वामुपागतः ।  
तितिक्षाद्मसत्यायैः स्वगुणैः परितोषितः ॥

THE GOD OF DEATH:—

"Do nothing rash, O king! I am Dharma (the god of Death) come to you, highly pleased with your endurance, self-control, truthfulness and other qualities."

इन्द्रः—

हरिश्चन्द्र महाभाग यातः शकोऽस्मि तेऽनितकम् ।  
त्वया समार्षभुषेण जित लोकाः सनातनाः ॥

INDRA:—

"Glorious Harischandra! I am Indra come to your (presence) place. By you, with your wife and son, are won the everlasting realms of Heaven."

ततोऽमृतमपि कर्षेनपमृतस्युदिनाशनम् ।

इन्द्रः प्राञ्जदवाकाशाशितास्थानगतः वभुः ॥

Then the powerful god Indra, standing above the place of the funeral pyre, showered a rain of nectar which could restore life to those who die untimely deaths.

समुत्तस्यो ततः पुत्री राजसस्य महात्मनः ।

ततो राजा हरिश्चन्द्रः परिभ्यस्य सुते क्षणात् ।

समार्षेः सुधिया सुको दिव्यमाब्दाम्बरान्वितः ॥

Then the son of that high-souled king rose (from the pyre); and king Harischandra embraced his son; and in an instant, he, along with his wife, was transfigured and became lovely and graceful, wearing godly apparel and garlands.

इन्द्रः—

समार्षेणैव समुत्तम प्राप्यसे सद्गतिं वराम् ।

समारोह महाभाग निजानां कर्मणां फलैः ॥

INDRA :—

“You, along with your wife and your son, shall attain to the most excellent place (which is Heaven). Ascend, O happy man, by virtue of your (good) deeds.”

हरिश्चन्द्रः—

देवराजाननुज्ञातः स्वामिना स्वपथेन वै ।

अमत्या निष्कृतिं तस्य नारोक्ष्येऽहं सुरालयम् ॥

HARISCHANDRA :—

"O king of the gods ! Without getting the permission of my master the Chandala and without giving him satisfaction, I will not ascend unto Heaven."

धर्मः—

तथैव भाविनं ज्ञेशमधराभ्याभसायथा ।

आत्मा भयाकलां नीलो वर्तितं तच्च चापसम् ॥

THE GOD OF DEATH :—

"Knowing of the distress that you would be experiencing, I was led by my miraculous powers to become a Chandala; and that transient state of mind was what you saw."

इन्द्रः—

ज्ञान्यते वात्परं स्वानं समस्तैर्भुजैर्भुवि ।

तदादीह हरिश्चन्द्र स्वानं पुष्पकतां नृणाम् ॥

INDRA :—

"The highest place attainable by any human being on this earth—ascend, O Harischandra, to that place, which belongs to men who do meritorious deeds."

हरिश्चन्द्रः—

देवराज नमस्तुभ्यं वाक्यं चैतस्मिद्योष मे ।  
 मण्डलोकमग्नमनसः कोसलावसारे जनाः ।  
 तिष्ठन्ति तान्नपोह्याद्य कथं वास्याम्बहं दिवम् ॥  
 यदि ते सहिताः स्वर्गं मया वान्ति सुरेश्वर ।  
 ततोऽहमपि वास्यामि नरकं वाऽपि तैः सह ॥

HARISCHANDRA. —

"I bow to you, O king of the gods! Pray listen to these words of mine. The people of the Kosala city await me with their hearts immersed in sorrow for my sake. How can I go to Heaven today, leaving them behind? If all of them together can come with me to Heaven, then, O king of the gods, I shall also come with them; or with them I shall go to Hell."

इन्द्रः—

बहूनि पुनश्च पापानि तेषां भिन्नानि वै वृथक् ।  
 कथं संवात्तभोग्यं त्वे भूयस्स्वर्गमयात्स्यसि ॥

INDRA :—

"Their good deeds and their bad deeds are many and different and various. How can there be any common enjoyment for them all (along with you)? But you are entitled to Heaven."

हरिश्चन्द्रः -

शकृ तेषां प्रभावेन मया सर्वमनुष्ठितम् ।  
 उपहृतुश्च संत्यक्त्ये तानहं स्वर्गलिप्सया ॥  
 तस्माद्यम्मम देवेश किञ्चिदस्ति सुखेदितम् ।  
 वृत्तमिष्टमद्यो ज्ञतं सामान्यं तेस्तदस्तु नः ॥

HARISCHANDRA -

"Indra! I have been able to do all this by virtue of their greatness. In my desire to attain to Heaven, I cannot abandon those who helped me. Therefore, O King of the gods, there be any good acts that I have done, any gifts that I have made and any sacrifices that I have performed and any prayers that I have offered, then let the fruit of those things be common to them and to us (three)."

एवं अविष्यतोऽप्युक्त्वा शर्मस्त्रिभुवनेश्वरः ।  
 प्रसन्नचेता शर्मश्च विन्वामिन्द्रश्च नाश्रितः ॥

Indra, the lord of the three worlds (Earth, Midheavens and Heaven) said: "It shall be so", and Dharma (the god of Death) was also pleased at heart; and Visvamitra, the son of Gadhi, was likewise pleased.



जायाऽऽशु नगरं सर्वे घोषाच्च विदुषाधिपः ।

आवच्छन्तु जनाः शीघ्रं स्वर्गलोके सुदुर्लभम् ॥

All of them went quickly to that city ;  
and the king of the gods said : " Let the  
people come quickly to Heaven, which is  
very difficult to reach."

तदिन्द्रस्य वचः श्रुत्वा व्रीह्या तस्य च भूपतेः ।

राजा सह तदा सर्वे त्रिवन्धदहुर्रजैः ॥

Then on hearing those words of Indra  
and by the kindness of that king, all the  
people (of Kosala) ascended to Heaven along  
with their king.

तत्रस्तस्यर्षिमाश्लोभ्य श्लोके तस्वोश्रवा जगौ ।

हरिश्चन्द्रसमो राजा न भूतो न भविष्यति ॥

Then on beholding that grandeur, Sukra  
(Usana) sang his praise : " A king to  
match Harischandra never was and never  
will be."

श्रीः

॥ सुकन्योराख्यानम् ॥

## SUKANYA

The story of Subhaya and Clytemnestra is told to the Pandava prince Yudhishthira by sage Lonasa, when the Pandava princes in the course of their wanderings came to the 'pool of youth' in the river Pagasni. The story covers Chapters 122 to 126 of the Vana Parva of the Mahabharata. Sukanya is famous for her fidelity, and along with Sachi (Indra's queen), Arundhati, Rohini, Lopamudra, Savitri, Brismati, Keshini and Damayanti, Sukanya is pointed out by Sita as a model of the faithful wife. (Ramayana, Sundara Kanda, vers 10-12.) She stands the same test as Damayanti and prefers her lord to the gods. The Asvins who gave her lord his lost youth were rewarded in turn by the restoration to their status among the gods and their share in the Soma offerings—a position which they had lost by their free mingling with mortals and by their practice of medicine.

पयोष्ण्यां चयवनी नाम तपस्त्रेपे मद्भाद्यतिः ।  
 व्याशुभ्रतो महातेजाः वस्मीकेन समावृतः ॥

A very illustrious person known as Chyavana practised austerities beside the (river) Payoshni; and the effulgent one became (like) a log of wood, covered all over by ant-hills.

अथ क्षीर्षस्व कालस्य क्षयातिर्नाम वार्षिचः ।  
 आजगाम सरो रम्यं विहर्तुमिदमुत्तमम् ॥

Then, after a long time, a king known as Saryati came to this very delightful pool to sport (in its waters).

तस्यैव च सुता सुधुः सुकन्या नाम [वारत] ।  
 वदुन्वमाना वस्मीके वार्षिचस्य समासत् ॥

And his daughter called Sukanya, of lovely eye-brows, wandered [about and came to the place where the ant-hill stood round Chyavana (the son of Bhrigu).

ततः सुकन्या वस्मीने दृष्ट्वा भार्गवचक्षुषी ।  
 कौद्वहलात् कण्ठकेन बुद्धिमोहबलात्कृता ।  
 किं तु खल्विदमित्युक्त्वा निर्विभेदास्य लोचने ॥

Then Sukanya saw the eyes of (the son of Bhṛigu) Chyavana within the ant-hill and with her mind overpowered by confusion and out of curiosity, she exclaimed : "What could this be?" and pricked both the eyes with a thorn.

अबुद्धयस्य तथा विद्धे नेत्रे परममन्वुनात् ।  
 ततः शर्षातिशैत्यस्य शकुन्मूत्रे समावृणोत् ॥

And he (Chyavana) became extremely angry when his eyes were thus injured ; then the army of Saryst (fell sick and) could not pass urine or stools.

सैन्यं सुदुःखितं वेदय पर्यवृत्तत् स पार्थिवः ।  
 केनापकृतमद्येह भार्गवस्य महात्मनः ॥

The king saw the sad plight of the army and questioned [them : "By whom has offence been caused here and now (today) to the high-souled son of Bhṛigu (Chyavana)?"

तमूचुः सैनिकाः सर्वे न विद्योऽपहृते वयम् ॥

And all the army answered him: "We know of no offence."

वितरं दुःखितं दृष्ट्वा सुकन्येदमथाब्रवीत् ॥

Then Sukanya saw that her father was in grief; and she spoke these words:

मयाऽऽत्स्वेह यस्मीके दृष्टं सत्यमभिव्यक्तम् ।

अद्योत्पदमिहाद्यं तन्मया विद्धमस्तिकात् ॥

"As I was listening about in this place, I saw something glowing within the ant-hill; and I thought it might be fire-flies and pricked them, standing nearby.

एतच्छ्रुत्वा तपोवृद्धं चन्द्रादित्यसमप्रभम् ।

अथाब्रुव्य सैन्यार्थं प्राञ्जलिः पृथिवीपतिः ॥

On hearing it, the king folded his palms together in adoration; and, for the sake of his army he begged of the sage who had grown old in austerities but was shining in splendour like the sun and the moon:

अज्ञानाद्वाप्यया यत्तु कृतं तत्क्षन्तुमर्हसि ॥

"What the girl had done in ignorance that you must forgive."

सतीऽप्रसीन्महीपालं व्यवसो भार्गवस्तदा ।  
 अपमानाद्दुःखिऽसौ शनया क्षुण्णपूर्वया ।  
 तान्नेव प्रतिसृष्ट्वाद्दुःखंस्थामीनि षष्ठीमि ते ॥

Then, Chyavana, son of Bhṛigu, told the king: "As I was injured by this girl who was pulled up with pride and looked (on me) with disdain, so, I shall accept her as my wife and forgive her; this is my answer to you."

कृषेवचनमाहाय शर्वातिरन्विचारयत् ।  
 ददौ दुरितरं तस्मै क्वचनान्य महात्मने ॥

Saryati noted the words of the high-souled sage Chyavana and, without any hesitation, he gave his daughter (in marriage) to him.

प्राप्तप्रसादो राजा वै ससैन्यः पुरम्पावजत् ॥

Gaining the favour (of the sage), the king returned to his city with his army.

सुकन्याऽपि वति लब्ध्वा तपस्विनमनिन्विता ।  
 वित्यं पर्यचरन्तीत्या तपसा विद्यमेत च ।  
 समायाधस्त द्वियं स्वयमे सा शुभानना ॥

And Sakanya, the blameless girl, obtained an ascetic for her husband; and with gladness, she was always engaged in serving him; and the bright-faced lady soon succeeded in delighting Chyavana by her self-restraint and by practising austerities.

कस्यचित्तस्य काळस्य त्रिदशौ तामपश्यताम् ।  
 ऊचतुः समभिदुत्य नासत्वात्तन्विनाविद्म् ॥

Then, after some time, the twin-gods Asvins who are ever truthful saw her and came forward to meet her and told her this:

एच्छाव मद्दे ज्ञानुं त्वां तत्त्वमाख्यादि शोभने ॥

“We wish to know, O fair one, who you are; good lady! tell us the truth.”

सुकन्या—

“दुर्घांतितनयां वित्तं भार्यां मां स्वयनस्य च ॥

SUKANYA :—

"Know me as Saryati's daughter and the wife of Chyavana."

अश्विनौ—

न देवेष्वपि तुल्यां हि त्वया पश्यात् भामिनि ।  
 कस्मादेवंविधा भूत्वा जराजर्जरिणं पतिम् ॥  
 त्वमुपास्ये ह कस्यापि कामभोगचदिभूतम् ।  
 स त्वं व्यवसमुत्सृज्य वरपस्वैकमाश्रयोः ॥

ASHVINS :—

"We do not see, O lovely one, anyone to match you even among the gods; being so lovely, why do you, good lady, serve a decrepit old husband who is barred from the enjoyment of the senses? Abandon Chyavana and choose one of us."

शुकन्या—

एताऽहं व्यवसे पत्न्यौ नैवं मां सर्वज्ञहृतम् ॥

SUKANYA :—

"Do not think of me thus; I am happy with Chyavana as my lord."

।



अस्मिन्—

युवानं रूपसंपन्नं करिष्यामः पतिं तव ।  
 सतस्तस्याद्यतोक्षिप वृणीष्याम्यतमं पतिम् ।  
 एतेन समयेनैवमानस्यप पतिं शुभे ॥

ASVINS:—

"We will make your husband a beautiful young man; and then you may choose as your husband either him or one of us. On this undertaking, good lady, take leave of this your husband."

सा भर्तां समनुज्ञाता क्विपतामिष्यधावतीत् ॥

Then, permitted by her husband, she said: "Let it be done."

ऊचत् राजपुत्रीं तां पतिस्तत्र विशल्पयः ॥

And they told that princess (Sukanya):  
 "Let your husband plunge in the waters  
 (of this pool)."

ततोऽम्भस्त्वयवतः शिवं रूपार्थी प्रविशेश ह ।

सञ्चिन्तायपि तद् [राजन्] सरः प्राविशतां तदा ॥

Then Chyavana plunged in those waters without delay, wishing to become beautiful; and the Asvins too, thereupon, plunged in that pool.

ततो मुहूर्तादुत्थोषीः सर्वे ते सरसहृद्यः ।

तुल्यवेषधरास्त्रेय मनसा वीतिवर्धनाः ।

तेऽद्भुतमसद्वितास्सर्वे वृणीष्वान्यतमे शुभे ॥

Then, presently all the three of them arose from the pool, in personal appearance all alike; and rousing joy in her heart, all of them said together—  
“Good lady! Choose one of us (as your husband).”

सा समीक्ष्य तु ताम्भर्वास्तुल्यरूपधरान्निवृत्तान् ।

निश्चिन्त्य मनसा बुद्ध्या देवी बभे स्वकं पतिम् ॥

Scrutinising all of them who stood there in appearance exactly alike, and resolving in her mind, the good wife carefully chose her own husband.

कृत्वा तु क्यवतो भार्या बधो रूपं च वाञ्छितम् ।  
 इहोऽमयीम्वहातेऽस्तौ नासत्यादिद् वचः ॥

यथाऽहं रूपसंपन्नो बयसा च समन्वितः ।

कृतो युवां करिष्यामि प्रोत्थाऽहं लोमपीथिनौ ॥

Having obtained his wife as well as his youth and the desired beauty of form, the illustrious Chyavana was happy; and he spoke these words to those Asvins: "As you have made me young and beautiful, I shall gladly make you partakers of the Soma juice (at sacrifices)."

तच्छ्रुत्वा इष्टमनसौ दिवं तौ प्रतिजग्मतुः ।

क्यवनश्च सुकन्या च सुराविव विवहतुः ॥

On hearing those words, they rejoiced at heart and went away to Heaven; and Chyavana and Sukanya departed themselves like a god and a goddess.

ततः श्रुत्वा तु शर्यातिर्वैवस्वो क्यवनं कृतम् ।

सुहृद्दः सेवया सार्धमुवावाञ्छार्धवाभसम् ॥

Then, on hearing that Chyavana had been made young, Saryati was glad; and he

came along with his retinue to the hermitage of Chyavana (son of Bhrigu).

अधेन मार्गवो [राजन्] उवाच परितान्कथन् ।  
याजयिष्यामि यज्ञंस्वा संभारानुषकत्वय ॥

Then Chyavana (son of Bhrigu) welcomed him and said: "O king! I shall officiate at a sacrifice of yours; gather the requisite things."

कार्यानास शयानिर्वह्यतनमुत्तमम् ।  
तत्रैव च्यवतो [राजन्] याजयामास भार्गवः ॥

Saryasi had an excellent place made ready for the sacrifice; and there Chyavana, son of Bhrigu, conducted the sacrifice for him.

अरुह्याचन्यथनः सोममभिनोर्देवयोस्तदा ।  
तमिन्द्रो वाप्यामास रुहाने स तयोर्षडम् ॥

Then Chyavana offered the Soma juice to the twin gods, Asvins, and Indra stopped his offering a share (of the Soma juice) to them.

स्यवसः—

माधसंस्था महात्मानो इन्द्रविजयसरो ।

अश्विनाश्वि देवेन्द्र देवो विद्धि पुरन्दर ।

CHYAVANA :—

“Indra! Do not disregard the high-souled Asvins who are exceedingly beautiful. Remember, O king of the gods, that they too are gods.”

इन्द्रः—

चिकित्सन्तौ कर्मकरो कामरूपसमन्वितौ ।

लोके चरन्तौ मर्त्यानां कथं सोमविहादतः ॥

INDRA :—

“They are doctors and do work; and they assume what forms they desire and roam about in the world of the mortals. How do they deserve (a share of) the Soma juice here?”

आश्वामर्धाव सोमं त्वं प्रहीष्यसि यदि स्वयम् ।

वज्रं ते प्रहरिष्यामि घोररूपमनुत्तमम् ॥

“If you willfully offer Soma (juice) to these two persons, then I shall smite you with my invincible thunderbolt which is fearful (even) to behold.”

एवमुक्तः स्वयन्निन्दुमन्निवीक्ष्य स भार्गवः ।

अथाह विधिवत्सोममन्निभ्यामुत्तमं वदम् ॥

Thus addressed (by Indra), Chyavana (the son of Bhrigu) looked smiling at Indra; and in the prescribed manner, he offered to the Asvins their share of the excellent Soma juice. \*

ततोऽस्मै ग्राहयद्दण्डं घोररूपं शचीपतिः ।

वं स्तम्भायित्वा न्ययत्तो जुहुवे मन्वतोऽनसम् ॥

Then Indra aimed at him the thunder-bolt, which was fearful to behold; but Chyavana paralysed him and made the offerings in the (sacrificial) Fire with the recital of the Mantras (mystic formulas).

ततोऽप्रबद्धैश्चरद्ब्रह्मवर्षे भयपीडितः ।

सोमाहोवन्निनाशेतावद्य विप्र ब्रसीद् मे ॥

Then the king of the gods was afflicted with fear; and he told Chyavana: "O Brahmin! Have mercy on me now. These Asvins are deserving of Soma."

एषमुक्तस्य शोकेन उग्रवजस्य महाश्वनः ।

स मन्मुर्ध्वगमच्छीघ्रं सुमोक्षं च पुरंदरम् ॥

On being thus requested by Indra, the high-souled Chyavana's anger was gone at once; and he set Indra free.

अग्निभ्यां सहितान्देवान्याजयित्वा च तं नृपम् ।

सुकन्यया सहारण्ये विजहारानुकूलाया ॥

After conducting the sacrifice of that king (Saryati) in favour of all the gods together with the Aswins, he spent his days happily in the forest in the company of his faithful Sukaaya.



॥ ओः ॥

॥ शिवचरितम् ॥

**SIBI**

The story of Sibi (Umasara) is told by sage  
Lomasa to Yudhishthira when, in the course  
of their pilgrimage, the Pandava brothers  
came to the region of the confluence of  
the Jambua with its tributaries, Jala and  
Uparala. Here King Sibi, while performing  
a sacrifice, had been subjected to a test by  
Indra and Agni. The anecdote is taken  
from chapters 132 and 133 of the Vana  
Parvan of the Mahabharata. Sibi is referred  
to by Kaikeyi (the Ramayana, Agastya  
Kanda vii 43) as an example of one who  
unhesitatingly fulfilled his promise. शेषः  
सर्वमन्वसोऽपि स्वमांसं पक्षिणे ददौ ।



किंवासुमार्थं वरुणो महात्मानमुशीनरम् ।

इन्द्रः श्वेनः कपोतोऽग्निर्मित्रा यशोऽभिजग्मतुः ॥

Desirous of testing the high-souled Sibi (Ushinara) and of conferring boons (on him), Indra became a hawk and Agni a dove; and they flew to the place where he was performing a sacrifice.

इन्द्रं वारुणः समासार्थं कपोतः श्वेनजाकृत्वात् ।

शरणाधी तदा [राजम्] निलिख्ये भवपीडितः ॥

In fear of the hawk, the dove fell on the lap of the king; and afflicted with fear and seeking refuge, it lay nestling there.

श्वेनः—

धर्मात्मानं त्वाद्गुरेकं सर्वं राजन्महीक्षितः ।

स वै धर्मविद्वहं त्वं कस्मात्कर्म शिकोर्वसि ॥

विदितं ब्रह्मणं राजन्वीक्ष्यमानस्य मे श्रुत्वा ।

मा द्विसीधर्मलोभेन धर्ममुत्सृज्य मा वदः ॥

THE HAWK:—

O prince! All the kings of the world speak of you as the one virtuous man. Why do you, then, desire to do a thing which is contrary to Dharma? To me

who am afflicted with hunger, O prince, this is assigned as (my) prey. Do not, in your anxiety for Dharma, cause me injury; do not depart from Dharma and perish.

राजा—

संभलरूपस्त्रावाधीं रथतो भीतो महाद्विज ।  
 मत्सकारामनुग्रामः प्राणरूपैव द्विजः ॥  
 एवमभ्यागतस्तेह कपोलश्चाभयार्थिनः ।  
 अग्रहामे वरो धर्मः किं त्वं ह्येतेह वक्षसि ॥  
 मत्स्यन्मानसः संभ्रान्तः कपोलः ह्येन लक्षते ।  
 मत्सकारां जीवितार्थी तस्य त्यागो विमर्दिता ॥

THE KING :—

"O mighty bird! Afraid of you and looking terribly upset, this bird has come to me, seeking my protection in its anxiety for life. To the dove which has thus sought this place praying for assurance of safety, do you now see, O hawk, any great virtue in not giving it? O hawk! the dove looks daunted and trembles with fear and prays for its life in my presence. Forsaking it is highly to be condemned."

इत्येकः—

आद्यात्सर्वभूतानि संभवन्ति महीषते ।  
 आहारेण विषर्धन्ते तेन जीवन्ति जन्तवः ॥  
 न तु भोजनमुन्सृज्य शक्यं वर्तयितुं चिरम् ।  
 प्रसृते मयि धर्मात्मन्पुत्रदारादि न हृषति ॥  
 रक्षमाणः कपोलं त्वं बहुभ्राणाय रक्षसि ।  
 बहुभ्यो याधते धर्मान् स धर्मः कुतश्च तत् ॥  
 अविरोधी तु यो धर्मः स धर्मः सत्यविक्रम ।  
 विरोधिषु महीपाल निश्चिन्व गुहस्तावकम् ।  
 न बाधा विद्यते यत्र ते धर्मं समुपाचरेत् ॥

THE HAWK:—

"O prince! all living things are born of food; out of food they grow and by food they live. It is not possible to remain long without food. If I die, O man of virtue, my wife, children and others would die. Saving the dove, you would be refusing to save many lives. That Dharma which injures many is not Dharma but is wicked conduct. True here that you are

(know) that (Dharma) action which does not conflict with another righteous action is (properly) Dharma. If the actions conflict with one another, one must consider which is weightier and wherein no injury is noticeable and adopt that as Dharma."

राजा—

बहुकन्यायासंबुद्धं भाषसे विद्वान्मम ।  
 न तेऽस्यविदितं किञ्चिदिति त्वां लक्षयाम्यहम् ॥  
 शरणैरिपरिव्यागे कथं साध्विति मन्यसे ।  
 आहारार्थं समात्स्यस्तव चायं विद्वन्मम ।  
 शक्यञ्चाप्यन्वयाकर्मुमाहारोऽप्यधिकस्तथा ॥

THE KING :—

"O best of birds! You talk many salutary words. I notice this about you, that there is nothing unknown to you. How is it that you consider it good (to me) to forsake him who seeks refuge? O bird, this effort of yours is for the sake of food; and it is possible for you to get food otherwise and even more food (than this)."

इयेनः—

वस्तु मे दैवविहितो भक्षः क्षत्रियपुङ्गव ।

तमुन्सूत्र महीपाल कपोलमिममेव मे ।

इयेनाः कपोलान्खादन्ति श्रुतिरेषा सनातनी ॥

THE HAWK —

"O noble 'Kshatriya' What is allotted to me by Fate as food—this dove, release for me, O king. It is an ancient saying that hawks eat doves."

राजा—

ये वा कामवसे कामं इयेन सर्वं ददानि ते ।

धिनैतं पक्षिणं इयेन शरणाधिगमात्तम् ॥

THE KING —

"O hawk, all that you desire, I shall give you excepting, O hawk, this bird which has come (to me) seeking refuge."

इयेना—

उशीरर कपोले से यदि स्नेहो नराधिप ।

आत्मनो मांसमुत्कृत्य कपोलतुलया घृतम् ॥

यदा समं कर्तव्येन तत्र मांसं नृपरोक्ष्यम ।  
 त्वया प्रदेयं तन्महो वा मे तुष्टिर्भविष्यति ॥

THE HAWK :—

“O king Usinara, if you love the dove (so much), cut out from your flesh what would weigh as much as the dove; and when, O good king, your flesh is equal in weight to the dove, the flesh must be given to me by you, that will give me satisfaction.”

राजा—

अनुग्रहमिमं मन्ये कथेन कन्माऽस्मिथान्तरे ।  
 तस्मात्तेऽद्य प्रदास्यामि स्वमांसं तुल्यं धूमवः ॥

THE KING :—

“I consider it, O hawk, a favour to me that you should ask this of me. Therefore, I shall this day give you of my flesh, weighing it in the balance.”

अधोऽहस्य स्वर्मांसं तु राजा परमधर्मविशु ।  
 तुल्यमानास [कौन्तेय] कपोलेन समं [विधौ] ॥  
 न विद्यते यदा मांसं कपोलेन समं शृतम् ।  
 तत्र उद्धृत्तमांसोऽसाधाररोह स्वयं तुल्यम् ॥

Then the king, who knew the highest Dharma cut up his flesh and weighed it against the dove. When it was found that the flesh did not weigh as much as the dove, he himself with the cut-up flesh got into the scale of the balance.

इत्येव।—

इन्द्रोऽहसि धर्मेषु कपोतो हृष्यवाहवम् ।  
 तिष्ठासमानौ धर्मं त्वां पक्षवाटमुपागतौ ॥  
 यावत्ल्लोके मनुष्यास्त्वां कथयिष्यन्ति पार्थिव ।  
 तावत्कीर्तिञ्च लोकान्च स्वाह्वयन्ति तव शश्वताः ॥

THE HAWK :—

"You who are wise in Dharma! I am Indra and this dove is Agni. We desired

to know about Dharma and came to you to this place of sacrifice. So long as men (on earth) praise you, O king, so long as your fame lasts, that is, for ever—the (heavenly) worlds are yours.

एभ्युक्त्वा जग्मत् [राजन्] इन्द्राग्नी तुहमानसौ ॥

Saying thus, Indra and Agni went away happy in their hearts.

उशीनरोऽपि सपुषाऽप्यारुरोह त्रिविष्टपम् ॥

And Usirara went up to Heaven, retaining his (mortal) body.

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॥ श्रीः ॥

॥ कर्णकुण्डलाहरणम् ॥

## KARNA'S LIBERALITY

—॥॥॥—

*Karna is famous for his liberality. The incident described below is narrated to Janamejaya by Vairamuyana, like the rest of the epic story. Karna is a friend of Duryodhana, who refused his Pandava cousins their legitimate share of the kingdom. The rivalry between Karna and Arjuna, the third of the Pandava brothers, grows into hatred, and Duryodhana urges on Karna, his prowess and his unshakable arrows, to defeat Arjuna in the impending war. The twelve years of exile are over; and war is inevitable, as Duryodhana fails to keep his word. The gods take sides in the great war, for, Arjuna is the son of Indra, and Arjuna's cousin Krishna is God Vishnu Himself, and Karna is the son of the Sun-God, though he does not know it. The Sun-God appears before Karna in a dream and warns him about Indra's coming to him disguised as a Brahmin to beg him to part with the armour and the (Kardana) earrings he was born with.*

द्वादशे समतिक्रान्ते वर्षे प्राप्ते कर्णोद्देशे ।

पाण्डूनां हितकृच्छ्रकः कर्णे विशित्तुमुद्यतः ॥

When the twelve years (of exile) were over and the thirteenth year began, Indra who favoured the Pandava brothers came forward to beg (a gift) of Karna.

अभिप्रायमणे कान्था महेन्द्रस्य विभावसुः ।

कुण्डलायै [महाराज] सूर्यः कर्णमुपागतः ॥

महादे शयने वीरे शयाने सत्यवादिनम् ।

स्वप्नान्ते वेदतिरुन्वा हितार्थमब्रवीद्ब्रुवः ॥

Then knowing the intention of the mighty Indra about the (Kundala's) earnings (of Karna), the glorious Sun-God took the form of a Brahmin and came as a dream to the truthful and heroic Karna as he lay on his painless bed, and concerned for Karna's safety, he spoke these words :

ब्राह्मण-शुभ्रना कर्ण स्वयं वै पाण्डवात्मनः ।

आगन्ता कुण्डलायैव कर्णेनैव विशित्तुम् ॥

"Indra himself, O Karna, is coming to you in the guise of a Brahmin to beg of you your earnings (Kundala's) and your coat-of-mail."

तस्मै प्रयाचमानाय न देये कुण्डले त्वया ।  
 कश्चेन क्षमायुक्तः कुण्डलाभ्यां च मानम् ।  
 स्वप्यस्त्रं एतेऽरीषामिति विशिं वचो मम ॥

"Your ear-rings should not be given away by you, when he comes begging for them. Bestower of favors! With your coat-of-mail and your ear-rings, trust my word that you cannot be killed by your opponents in the battle-field."

कर्णः—

को मामेषं भवान्प्राह दर्शयन्सौहृदं परम् ॥

KARNA :—

"Who are you, Sir, who speak to me thus, showing great solicitude for me?"

ब्राह्मणः—

अहं तात सहस्रांशुः सौहृदात्त्वां निदर्शये ।  
 कुदप्यैतद्वचो मे त्वमेतच्छ्रेयः परं हि ते ॥

THE BRAHMIN :—

"I am, O dear one, the Sun-God; and I appear before you out of my solicitude for you. Do this which I ask of you (to do); for, it will be for your supreme good."

कर्मः—

प्रसादये त्वां वरदं न निवार्यो मलाद्दहम् ।  
 यद्यानच्छति मां शक्यो ब्राह्मणच्छयना वृतः ॥  
 वास्वामि विभुषणैश्च कुच्छते वर्यं खोत्तमम् ।  
 इत्या च विधिवद्दानं वास्वामि परमं वशः ॥

KARNA —

"I beseech you, giver of boons, I must not be restrained from acting according to my resolve. If Indra comes to me donning the guise of a Brahmin, I shall give him, Oh great god, both my (Kundalas) earrings as well as (this) excellent coat-of-mail. And making the gift in the ordained manner, I shall attain to great glory."

सूर्यः—

वरदं प्राणविरोधेन कीर्तिमिच्छति शम्भवीम् ।  
 मृतस्य कीर्त्या किं कार्यं जीवन्कीर्तिं सन्नश्नुते॥

THE SUN-GOD:—

"You who desire lasting glory at the cost of your life, what is the use of glory when one is dead? Only if alive, can one taste of glory."

पुनश्च त्वं वक्ष्यामि त्वं राधेय निबोध तत् ।  
 न तु त्वामर्जुनः शक्तः कुण्डलाब्जा समन्वितम् ॥  
 विजेतुं युधि यद्यस्य स्वयमिन्द्रः शरो भवेत् ।  
 तस्माच्च देवे शक्याय स्वयंते कुण्डले शुभे ॥

"I shall repeat again, O Karna\* (son of Radha), what I said; listen to it. Arjuna cannot defeat you in battle, provided you have the (Kandalas) ear-rings on your person, even though Indra himself becomes an arrow (to hit you). Therefore, these suspicious ear-rings must not be gifted by you to Indra."

कर्णः—

इष्टो भक्तमेति कृत्वा भगवानाह वदितम् ।  
 भूयश्च शिरसा याचे त्वं तु मे क्षन्तुमर्हसि ॥  
 विभेद्वि न तथा मृत्योर्मेवा विज्येऽनुनादहम् ।  
 निश्चिन्ते वदित्वा वक्ष्यामपि जगद्विलसात्मनः ॥

KARNA:—

"Your Worship is speaking for my good, treating me as your dear devotee. But I beg of you again with bowed head, you must (somehow) forgive me. I do not fear death so much as I fear untruth. And I will give even my life when Indra comes begging.

\* Radha is Karna's foster-mother.

यदि त्वान इहास्येने यच्छिणे कुण्डले शुभे ।  
 ज्योत्षां देहि मे शक्तिमगिचयिनियर्हिणीम् ॥  
 इत्येष निवसेन त्वं दत्ताः शक्त्या कुण्डले ।  
 एवमुक्त्वा सहस्रांशुः सहस्राङ्गुलरधीयत ॥

"If you, my dear one, will give these auspicious ear-rings to Indra, then give the ear-rings to Indra only on the stipulation, 'Give me (in return) the unfailing weapon Sakti which destroys (all) enemies.' After saying this, the Sun-God straightway disappeared.

प्रतिबुद्धस्तु राधेयः स्वप्ने संविभय [भारत] ।  
 लफार निश्चयं [राजन्] शक्त्यर्थे [यदां कर] ॥

Karna (son of Radha) woke from his sleep and thought deeply about the dream; and he resolved to obtain the Sakti weapon.

तमिन्द्रो ब्राह्मणो भूत्वा मित्रो देहीशुपरितः ॥

Indra became a Brahmin and approached him saying: "Give me arms."

द्विरप्यकण्ठीः प्रमदा प्रामाण्या बहुजोकुलान् ।

किं ददातीति तं विप्रमुवाचाधिरथिस्ततः ॥

Then Karna\* (son of Adhiratha) asked that Brahmin: "What shall I give you, damsels wearing gold necklaces, or villages or many herds of kine?"

ब्राह्मणः—

द्विरप्यकण्ठ्यः प्रमदा यथान्यासीतिथर्षेणम् ।

नाहं दक्षमिहेच्छामि तर्षिभ्यः प्रदीयताम् ॥

यदेतन्मदजं यमं कुण्डले च तथावप ।

एतदुच्छत्य मे देहि यदि सत्यवतो ममान् ॥

THE BRAHMIN :—

"Neither damsels wearing gold necklaces nor what else increases one's pleasures do I wish to be given to me; let those things be given to those who desire them. This coat-of-mail which you are born with, O sinless man, and both your ear-rings, cut these off (from your body) and give them to me, if you are devoted to truth."

\* The character Adhiratha is Karna's fosterfather.

ततः प्रहस्य कर्णस्तं पुनरित्यब्रवीद्भवः ।

विदितो देवदेवेशा बभूवसि मम यतो ॥

न तु म्वायं मया दातुं तव शकं युवा वरम् ।

त्वं हि देवोभ्वरस्माक्षास्वया देवा वरो मम ॥

यदि दास्यामि ते देव कुण्डले कवचं तथा ।

बभ्यतामुपवास्यामि त्वं च शकावदास्यताम् ॥

Thereupon Karṇa smiled and told him these words: "I know you already, O noble ruler of the gods! It is not proper for me, O Indra, to give uselessly what you desire. You are the king of gods come in person; and so, a boon must be granted to me by you. Otherwise, if I give you, O god, my coat-of-mail and my (two) earrings, I would become vulnerable and you, Indra, would become an object of ridicule."

शक्रः—

काममस्तु तथा तव तव कर्णं यथेच्छसि ।

वर्जयित्वा तु मे वरं प्रवृत्तीभ्य यथेच्छसि ॥

INDRA :—

"Karṇa, dear boy, let it be even as you desire. Ask as a boon whatever you desire to have, excepting my thunder-bolt."



ततः कर्णः बह्वस्तु वधे संपूर्णेमानसः ।

वर्मणा कुण्डलाभ्यां च शक्तिं मे देहि वासव ॥

Then Karna was very glad; and with a full heart, he asked as a boon: "O Indra, give me your Sakti weapon (in return) for my coat-of-mail and the pair of my earrings."

ततः संचिन्त्य मनसा वासवो वाक्पमप्रवीणु ।

सुधाव कर्णं शक्तिं त्वमनेन समयेन च ॥

इयं तव करग्रामा इत्येकं रिपुमूर्तिनम् ।

गर्जन्तं व्रतपन्त च मामेवैष्यसि सूतज ॥

Then after considering it deeply in his mind, Indra spoke these words: "Take, Karna, my Sakti weapon on this condition: 'This weapon which will be in your hands will return to me, O Karna (son of the Charioteer), after destroying one boastful and valiant opponent who overbears you and oppresses you.'"

कर्णः—

एकमेवाद्विच्छामि रिपुं हन्तुं महादवे ।  
मर्जन्तं प्रतपन्तं च यतो मम भयं भवेत् ॥

KARNA :—

"I want to kill (with your Sakti) one enemy only in the great battle, who is boastful and overbearing and from whom there might be fear for me."

शकः—

एकं हनिष्यमि रिपुं मर्जन्तं बलिनं रणे ।  
त्वं तु यं प्रार्थयस्येकं रक्षयिष्ये स महात्मना ॥  
यमाहुर्वैद्विद्वांसो वराहमधराजितम् ।  
नारायणमखिल्यं च तेन कृष्णेन रक्षयिष्ये ॥

INDRA —

"You shall be able to kill (with this Sakti weapon) one strong and boastful enemy in battle; but he whom you are thinking of is protected by a high-souled person. He is protected by Krishna who is, as the knowers of the Vedas say, Narayana, the invincible Boar, transcending (human) comprehension."

कर्णः—

एवमप्यास्तु भगवद्वैकहोत्रवधे मम ।

देहि शक्तिं प्रदास्थामि कुण्डले कवचं च ते ।

निहृत्सेषु तु मात्रेषु न मे बीभत्सता भवेत् ॥

KARNA :—

“Let it be so, O holy one! Give me your Sakti weapon for killing one strong enemy; and I shall give you my cost-of-mail and the pair of my ear-rings. And when my limbs are cut up (to enable me to gift them), may I not become hideous and loathsome (to look at).”

शक्रः—

न ते बीभत्सता कर्ण भविष्यति कथञ्चन ।

सादृशेवैव-वर्णेन त्वं कर्ण भविता पुनः ॥

INDRA :—

“Karna! You will not look hideous or loathsome; and you will be, O Karna, of the same colour again, as you were before.”

सतःशक्तिं प्रत्यालिनां प्रतिपृच्छ [विद्यापते] ।

शस्त्रं कृद्वा निहितं सर्वगात्राभ्यङ्गन्त ॥

Then he accepted the resplendent Sakti weapon and taking a sharp knife, he cut up his limbs.

निहृन्नास्तं कर्णमात्रवानमेव  
 दद्यात् सर्वे सिद्धानादान्प्रभेदुः ।  
 नतद्विद्यन्ता क्वचनं दिव्यमहात्  
 तथैवाहं प्रददौ वासवाय ॥  
 तथोत्कृत्य प्रददौ कुण्डसे ते  
 सतो देवो मुदितो वज्रपाणिः ।  
 कर्णे लोके पशन्ता वीजयित्वा  
 कृतं कार्यं वाण्डवानां द्वि मेने ॥

Seeing Karna cut himself up, all (who saw) shouted like hoars roaring. Then cutting from his body the immortal coat-of-mail, he gave it wet (with blood) to Indra; thereafter he cut off and gave away his two carriages. Then the god Indra (who wields the thunder-bolt) was glad; and having made Karna famous among men, he considered himself to have done a service to the Pandava brothers.

॥ श्रीः ॥

॥ द्रौपदीसत्यभामासंवादः ॥

## DRAUPADI & SATYABHAMA

—

[Draupadi, the heroine of the *Mahabharata*, has accompanied the Pandava princes, in their exile. Sri Krishna comes to see his cousins, the Pandavas, and he takes his favourite wife Satyabhama with him. The dialogue between Queen Draupadi and Satya, as Satyabhama is lovingly called, is condensed in the following pages. Like the rest of the epic story, this is told by sage Valmiki to King Janamejaya. The dialogue covers Chaps. 234-236 of the *Vana Parva*, which go by the name *Draupadi-Satyabhama-Samvada Parva*; and the introductory verses are taken from Chap. 185 of the same *Parva*. Draupadi explains how she has managed to captivate the hearts of her five husbands; and Satyabhama learns that there is no way to win a man's love than devoted service and unceasing endeavour to please him.]

मत्प्रदानिष वीक्षोम्या सहितः सत्यभामया ।

उपावादेवकीपुत्री दिवश्रुः कुरुसत्तमान् ॥

Śrī Kṛṣṇa (son of Devakī) came with Satyabhama to see the Pandavas (Kuru princes), looking like Indra with (his queen) Indrani.

ततस्ते पाण्डवाः सर्वे सभार्याः सपुरोहिताः ।

ज्ञानर्षुः पुण्डरीकाक्षं परिव्रुज्य सर्वशः ॥

Then all the Pandavas and their wives along with their preceptors made obeisance to Kṛṣṇa (of lotus eyes) and gathered all around him

द्रौपदी सत्यभामां च चिकिञ्चते तदा समग्र ।

जाह्नस्यमाने सुधीने सुखे तत्र निवीवतुः ॥

And thereafter, Drupadī and Satyabhama went in together, and pleased with each other and laughing merrily, they sat in that place.

चिरम्ब हृष्टा [राजोन्म] तेऽन्यान्पश्य विपश्यदे ।

कथयामासतुञ्जिवाः कथाः कुरुपट्टञ्जिवाः ॥

Meeting after a long time, they spoke pleasantly to each other and told wonderful stories which befitted the royal families of the Kurus and the Yadus.

अथावहीसख्यमाना याज्ञसेनी सुमध्यमा ।  
 केन द्रौपदि वृत्तेन पाण्डवानवितिष्ठति ॥  
 कथं च वशमास्तुभ्यं न कुप्यन्ति च ते श्रुते ।  
 वलचर्यां तपो वाऽपि स्नानमन्त्रौषधानि वा ॥  
 विद्यादीर्यं मूलदीर्यं जपहोमागशास्तथा ।  
 एषमुक्त्वा सख्यभामा विरराम वशस्थिनी ॥

Then the lovely lady Satyabhama asked Draupadi: "By what means, O Draupadi, do you manage the Pandavas? How is it, my good girl, that they obey you and are not angry with you? Is it because of any ceremonial rites or of austerities or of (purificatory) baths or of the chanting of any mantras or because of any (magic) herbs? Is it the power of (magic) Vidyas or (medicinal) roots or drugs or incantations or oblations to fire?" After saying this, the glorious lady Satyabhama remained silent.

पतिव्रता महाभामा द्रौपदी वायुवाच ताम् ।  
 अस्तुस्त्रीणां समाचारं सखे मामनुवृच्छसि ॥

अनुव्रतः संशयो वा नैतन्नश्नुपपद्यते ।

यदैव व्रतां जानीषान्मन्त्रमूलवरां स्त्रियम् ॥

उद्विजेत तदैवास्याः पयस्त्रिदशगनादिषु ।

न जानु यशसो व्रतां स्त्रियाः स्वान्मन्त्रकारणात् ॥

मूलप्रवादीर्हि विषं प्रयच्छन्ति जिघांसवः ।

न जानु विविधं व्रतुः स्त्रिया कार्यं कथञ्चन ॥

And the blessed Draupadi who was a devoted wife answered her: "Satya! you ask me about the conduct of wicked women. Neither your question nor your suspicion of me becomes you. When a husband finds that his wife is after magic incantations (mantras) and roots, he must be afraid of her, as of a serpent which has come into his house. Nor does a husband ever become submissive to his wife by the power of any incantations; and those who want to kill (their husbands) give them poisons under the name of medicinal roots. Never should a wife cause displeasure to her husband on any account.



वर्ताम्यहं तु पां वृत्तिं पाण्डवेषु महात्मसु ।

तां सर्वां शृणु मे कृत्वा सत्यभासे पण्डितिनि ॥

"Glorious Satyabhama! Listen fully to the real means I adopt regarding the high-souled Pandavas.

सहकारं विद्यायाहं कामकोधी चै सर्वदा ।

सदारान्याय्यथाचित्यं प्रपतोपचराम्यहम् ॥

"Without any feeling of pride and ever without desire and anger and with self-control I constantly serve the Pandavas and their wives.

प्रणये प्रतिसंहृन्व विधायात्मानमात्मनि ।

शुश्रुर्निरभिमाना पतीनां विसरक्षिणी ॥

"Controlling my feelings of love and with my self in repose, I serve my husbands with humility, acting according to their wishes.

न भुञ्जयति न स्नाते नासंविष्टे च भर्तुरि ।

न संविष्टाभि नाश्नानि न स्नाये कर्म कुर्वती ॥

"When my husband has not taken his food, I do not take food; when he has not bathed, I do not bathe; when he does not rest himself, I do not take rest, but I remain engaged in my work.

क्षेत्राद्यनाद्या भ्रामाद्या भर्तारि सुहृन्नागतम् ।  
अभ्युत्थायाभिनन्दामि आसनेनोदकेन च ॥

"When my husband comes home from the fields or from the garden or from the village, I rise up and welcome him with water (for washing his feet) and with a seat (to rest on).

वसत्रभाष्या सुहावा काले भोजनदायिनी ।  
संयता गुणधाम्ना च सुसंशुद्धनिवेशया ॥

"I keep household vessels bright and clear and I serve him food at the proper hour. I am careful and guard the store of grain and keep the house well cleaned-

अतिरस्कृतसंभाषा दुःशिक्षयो नानुसेवती ।  
अनुकूलवती नित्यं भयाभयनसमा सदा ॥

"I am not over-hearing in conversation and I do not keep company with wicked women; I am always kindly disposed and I am never lazy.

अनर्ग चापि हसितं द्वारि स्थानमधीक्ष्यताः ।  
 अतिहासतिरोर्षो च क्रोधस्थाने च वर्जये ।  
 निरुताऽहं सदा सत्ये पापानां च विवर्जने ॥

"I avoid laughing even in jest and (I avoid) standing frequently at the doorway. I avoid also excessive joy and excessive anger; and I give no room for anger. And, Satya, I am ever intent on shunning sinful acts.

यदा प्रवसते भर्ता कुटुम्बार्थेन केनचित् ।  
 सुमनोषर्माकापेता भवामि व्रतधारिणी ॥

"When my husband goes out on any work for the sake of our family, I observe rigorous austerities, avoiding flowers and vermilion.

वधोपदेशं निपता वर्तमाना वराहने ।  
 वे च धर्माः कुटुम्बेषु भवन्त्या मे कथिताः पुरा ॥  
 साभस्तर्धाननुवर्तनीनि दिवारात्रप्रतन्विता ।  
 विनयाश्रियमांशैश्च सदा सुधीम्नसा धिता ॥

"Lovely girl! I restrain myself and regulate my conduct, according to what has been taught me; and all those duties of a household, in which I have been instructed in the past by my mother-in-law, I perform day and night, unfatigued. And I cling always with all my heart to acts of humility and restraint.

सूनुस्ततः सत्यशीलास्तस्यधर्मानुपासिनः ।

आशीविषानिष कुहान्यवीन्यरिचराम्यहम् ॥

"I attend on my husbands who are good, soft-hearted and devoted to truth and intent on preserving truth and virtue, as if they were angry cobras.

पत्याश्रयो हि मे धर्मो मत्तः स्त्रीणां सवाहनः ।

स देवस्य मतिर्नार्यास्तस्य का विधिर्न चरेत् ॥

"The ever-lasting duty of women, according to me, is dependence on their husbands. He, (the husband) is God; there lies the refuge of a woman. Who will do what will displease him?

अवधानेन सुमणे निर्योत्थिततवैष च ।

मतीरो वशना नह्यं शुद्धसुधूपयैष च ॥

"My good girl! By my devoted attention and by constant effort and also by reverential acts of personal service, my husbands remain under my control.

निस्पृमायांमहं कुन्तीं वीरसुं सन्वधादिनीम् ।

स्वयं परिवारान्वेषतां पानाच्छुद्धादनभोजनैः ॥

"I always attend personally on my mother-in-law Kunti, who speaks the truth and is the mother of heroes; and I serve her with food and drink and attend to her dress.

सहस्रं दासीसहस्राणि कौन्तेयस्य महात्मनः ।

तासां नाम च कथं च भोजनाच्छुद्धादनानि च ।

सर्वास्मान्मेव वेदाहं कर्तुं वैष कृताङ्गनम् ॥

"And the high-souled Yudhishtira has a hundred thousand maid-servants. I know the names of all of them, how they

look, how they dress, what food they take and what work is done by them or is left undone.

सर्वे राज्ञः समुद्यमाय च व्ययमेव च ।

यथाऽहं वैश्वि कस्यापि वाच्यमानां यथास्विनि ॥

"Good girl! unaltded I know all the items of [the king's] revenues, his income and his expenses, as well as those of the [other] Pandavas, O glorious girl!

मयि सर्वे समासज्य कुटुम्बे भरतर्षभाः ।

उपासुनरताः सर्वे यदयन्ति वरानमे ॥

सुखे सर्वे वरिष्वन्य राज्यद्वानि यदापि वै ।

आराधयन्त्याः क्षीरद्व्यांस्तुत्या रात्रिरहस्य मे ॥

"The Pandava (Bharata) princes have laid the entire burden of the family on me, O lovely girl! And they are all busy pleasantly engaged in the practice of archery. And I strive day and night, forsaking all pleasure; night or day makes no difference to me who am engaged in the service of the (Kuro) Pandava princes."

प्रथमं प्रतिबुध्यामि चरन्ते संविशामि च ।  
 एतज्जानाम्यहं कर्तुं भर्तृसंवनने महत् ।  
 असत्स्त्रीणां समाचारं नाहं कुर्यां न जानये ॥

" I wake up first and go to bed last. This is what I know to do to gain great ascendancy over my husbands. I do not adopt the practices of wicked women nor do I like them."

तच्छ्रुत्वा धर्मसहितं श्याहृतं कथ्यथा तदा ।  
 उवाच सत्या पाञ्चालीमखिवशा क्षमस्व मे ।  
 कामकारः सखीनां हि सोपहासं प्रभाषितम् ॥

Then on hearing those words of Draupadi which were full of (virtue) Dharma, Satya told her (the Panchali princess) in humility; "Forgive me. Liberty is permitted to friends (to speak as they like). What I spoke was in jest."

द्रौपदी—

इमं तु ते मार्गमपेक्षहीने  
 धृश्वामि चित्तग्रहणाय भर्तुः ।  
 अस्मिन्पथायस्त्वसि वर्तमाना  
 भर्तारमाच्छेत्स्वसि कामिनीभ्यः ॥

DRAUPADI : —

"This is the faultless way, I tell you, to capture the heart of your husband. If you adopt this way properly, my friend, you will be able to draw him away from (the company of) lovely women.

सुखं सुखेनेह न जानु लभ्यं  
 दुःखेन साध्वी लभते सुखानि ।  
 सा कृष्णमाराधय सौहृदेन  
 ज्ञेयता य नित्यं प्रतिकर्मणा च ॥

"Happiness is never obtained easily in this world. The good woman obtains all happiness only by painful effort. So endeavour always to please Krishna by your solicitude for him and by your love and by your attentions to toilet.



शुभ्रा स्वरं द्वारगतस्य मर्तुः  
 प्रायुत्थिता विहृ गृहस्य मध्ये ।  
 दृष्ट्वा पविष्टं स्वपिताऽऽसन्नैव  
 पाद्येन चैव प्रतिपूजयन्व ॥

"As soon as you hear the voice of your husband, as he approaches the gate (of your palace), get up and be ready inside the house, and on seeing him enter, hasten to honour him by offering him his seat and giving him water for washing his feet.

संप्रेषितायामथ शैव दास्या-  
 मुत्थाय सर्वं स्वयमेव कार्यम् ।  
 जानातु कृष्णस्तत्र भावमेतं  
 सूर्यात्मना मां भजतीति सत्ये ॥

"Then, sending away your maid-servant, you must be alert and do everything yourself. Let Krishna know your inner mind, Satya, and feel, 'she worships me with all her heart'.

स्वसुनिधौ वक्तव्येत्प्रतिस्ते  
 वक्ष्यन्नुद्यं परिरक्षितव्यम् ।

त्रिधांश्च रज्यांश्च द्विधांश्च भर्तु-  
 स्तान्धोजयेथा विविधैरुपायैः ॥

"What your husband says in your presence, even though it is nothing private, should not be revealed by you. And you must endeavour by various means to make him enjoy what things are good and pleasing and dear to him.

महाकुलीनाभिरपापिहामि-  
 रस्त्रीभिरसतीभिस्तव सक्यमस्तु ।

महार्हमान्याभरणाङ्गराणां  
 भर्तारमाशयषु पुण्यवन्द्यैः ॥

"May your friendship be with women of noble families, who are faithful wives and who know no sin. And give delight to your husband with pure fragrances, bedecking yourself with pleasant unguents, rich garlands and costly jewels."

सत्यभामा ततस्तत्र स्वभित्वा द्रुपदात्मजाम् ।  
 आरुहोद् रथं शौरिः ततः प्राचात्परजम्पः ॥

Then Satyabhama embraced Drupadi  
 (in parting). And she mounted Krishna's  
 chariot; and then the great warrior proceeded  
 on his journey.

*Y. N. S. S.*

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॥ श्रीः ॥

॥ सितानुपाख्यानः ॥

## SITA AND ANASUYA

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The sage Atri and his good wife Anasuya welcome Sri Rama when he leaves the Chitrakuta Hill and enters the Dandaka forest with his brother Lakshmana and his wife Sita. The pleasant conversation that ensues between the ascetic lady and the princess of Mithila is one of the most delightful episodes in the Ramayana. Anasuya is all admiration for Sita's devotion to her husband. Sita's reply throws a flood of light on her character. Her high conception of married life delights the old lady, who presents her with rich garments and jewels and with cosmetics which would add to her charms. Anasuya is curious to know the details of Sita's marriage; and Sita's narrative is vivid and direct. The episode concludes with Sita going to her husband's side, after pleasing the old lady by decorating herself with the presents she had from her. The episode comprises Chapters 117-119 of the Ayodhya Kanda of Valmiki Ramayana.

राघवस्त्वथ वैदेह्या लक्ष्मणेन च संगतः ।

अत्रैतध्वमास्ताद्य तं वन्द्ये महायशाः ।

Then the illustrious Rama along with Sita and Lakshmana reached the hermitage of Atri and paid him obeisance.

तं चापि भयवानपिः पुत्रवत्प्रत्यपद्यत ।

स्वयमातिथ्यमादिश्य सर्वमस्य सुसङ्कृतम् ॥

सौमित्रि च महाभावां सीतां च समसान्प्रपद्य ॥

बलीमामन्व्यानसूयां तापसीं धर्मचारिणीम् ॥

And holy Atri looked upon him as if he were his son; and he personally directed all the proper rites of hospitality due to guests; and he received the blessed Sita and Lakshmana also with considerate kindness, calling to his side his virtuous and ascetic wife Anasuya.

सीता तु वैपवावाङ्गीमनसूयां पतिव्रताम् ।

अश्रयवाङ्मन्वसा स्वे नाम समुदाहरत् ॥

And Sita made profound obeisance to the devoted wife Anasuya whose limbs were trembling and declared her own name respectfully (to obtain her blessings).

ब्रह्माञ्जलिपुटा दृष्ट्वा पर्यवृच्छन्नामयम् ॥

And she held her palms together in reverence and pleasantly inquired about her (Anasuya's) welfare.

ततः सीतां महाभारतां दृष्ट्वा तां धर्मचारिणीम् ।  
खान्द्यपन्त्यश्रयोदुष्टा दिष्ट्वा धर्ममवेक्षते ॥

Then on seeing noble Sita so virtuous, she (Anasuya) was glad and said :  
"Happily, you are mindful of Dharma-

त्यस्यैवा ज्ञातिजनने सीते मानसृष्टिं च धामिनि ।  
अथदहं वने रामं दिष्ट्वा स्वमनुमच्छसि ॥

"Dear Sita! you have left your relations, and casting off your pride and giving up your comforts, you have happily followed Rama who is exiled to the forest.

दुःशीलः कामहृन्ना वा धनेषां परिवर्जिता ।  
स्त्रीणामार्यैस्वभाषाणां परमं वैश्वं वलिः ॥

"To women of noble character, the husband is the supreme deity, whether he be vile in conduct or a rake or one bereft of wealth.

नातो विशिष्टं पश्यामि बान्धव्यं विमृशन्पथम् ॥  
सर्वत्र दोष्यं वैदेहि तपः कृतमिषान्वयम् ॥

"On a careful consideration I find that there is no relation who is superior to this (husband) and more worthy in every respect, even as the undiminished result of austerities performed.

नत्येवमवगाच्छन्ति सुखदोषमसत्सिद्धयः ।  
कामयन्त्यह्यहृद्याः भर्तृनाथाश्चरन्ति याः ॥

"But bad women whose hearts are tainted by passion and who load it over their husbands, they do not in the above manner understand what is good and what is bad.

स्वद्विधास्तु सुपैयुक्ता दृष्टलोकपरावराः ।  
द्विषयः स्वर्गे चरिष्यन्ति यथा धर्मकृतस्तथा ॥

"Women who, like you, are possessed of good qualities and know what in this world is good and what is bad—they shall attain to Heaven, even as those do who perform their duty (Dharma)."

सः शेषमुक्त्वा वैदेही स्वतस्त्वाऽनसूयया ।  
पतिपूज्य यद्यो मन्वं प्रवक्तुमुपशकमे ॥

Thus addressed by Anasuya, Sita who was free from envy regarded her with all respect and began gently to speak (as follows):

नैतदाश्चर्यमार्थाया यन्मां स्वमनुभाषसे ।  
विदितं तु ममाप्येतद्यथा मार्थाः पतिर्गुरुः ॥

"What you have spoken to me about—this is not strange (at all) in a noble woman. To a woman her husband is her lord—this (truth) is known to me also.

एद्यप्येष ममेकतां ममार्यै कृत्तवर्जितः ।  
सर्वैषमुपशर्त्तस्वस्तथाऽप्येष मया शर्षेत् ॥

"Noble lady! Even if this my husband be devoid of (good) conduct, yet he must be served without any hesitation by me.



किं पुनर्दो गुणश्लाघ्यः सानुशोभो जितेन्द्रियः ।  
 क्षिरानुरागो धर्मात्मा मातृवत्पितृवत्प्रियः ॥

"How much more so (must he be served), when he has praiseworthy qualities, when he is merciful and steadfast in affection, when he has conquered his senses and become the soul of virtue and when he loves me as a father and a mother would.

यां वृत्तिं वर्तते रामः कौसल्यायां महाबलः ।  
 तामेव नृपनारीयामन्यासावपि वर्तते ॥

"With his great powers (of self-control), Rama conducts himself towards all other women in the king's household in the same way as he behaves towards Kausalya.

आवाच्छुन्वाद्य विजने वनमेवे भयावहम् ।  
 समाहितं मे श्वशुरा य इत्ये तद्वृत्तं महत् ॥

"As I was coming to the uninhabited and fearful forest, I was given good advice in this manner by my mother-in-law; and those weighty words (of advice) are stored in my memory.

वाणिप्रदानकाले च यत्पुरा स्वस्मिन्निधीषी ।

अशुशिक्षा अवन्थाऽस्मिन् वाक्यं तदपि मे श्रुतम् ॥

"I was also given words of advice by my mother when long ago I was placed before the (sacred) Fire at the time of giving me away in marriage. Those words are also remembered by me.

नवीकृतं च तत्सर्वं वाक्यैस्ते धर्मवार्तिनि ।

"And all that (advice) has been rendered new and fresh by your words, O virtuous lady!

पतिशुभ्रव्याजावांस्तपो नान्यद्विधीयते ।

स्वामिनीं पतिशुभ्र्यां कृत्वा सर्वे महीयते ॥

वरिष्ठा सर्वनारीष्णमेवा च दिवि देवता ।

दोद्विषी न विना चन्द्रं मुहुर्लभसि दृश्यते ॥

"There is no other holy task prescribed for a woman than attendance on her husband. Savitri attended on her husband and is honored in Heaven. This goddess in Heaven, Rohini, who is the greatest of all women, is never seen even for a moment without (Chandra) the Moon (her husband) "

ततोऽनसूया संहृष्टा भुक्तोक्तं सीतया वचः ।  
 क्षिरस्यामाय चोवाच मैथिलीं हर्षयन्सुत ॥

And Anasuya was very glad when she heard the words spoken by Sita ; and she smelled Sita's head caressingly ; and gladdening her (the Mathila princess), spoke :

इदं विभ्यं वरं मास्यं वस्त्रमाभरणानि च ।  
 अक्षरागं च वैदेहि महार्हं चानुलेपनम् ।  
 मया वृत्तमिदं सीते तव गात्राणि शोभयेत् ॥

" This excellent garland fit for a goddess, these ornaments and dress and this rich ointment for anointing your body, these gifts of mine, O Sita (princess of the Videha country), will add beauty to your limbs."

सा वस्त्रमक्षरागं च भूषयानि स्रजस्तथा ।  
 प्रतिशृण्व च तत्सीता समुपास्त तपोधवाम् ॥

And Sita accepted the dress and the ointment, the jewels and the garlands ; and remained reverently near the ascetic lady.

तथा सीतामुवासीत्तामनसूया वदन्ना ।

वचने षड्भुजारेभे कथां काञ्चिदनुविधाम् ॥

Thereupon, Anasuya who was steadfast in her devotion (to her lord) started asking Sita who was sitting near her, about a certain pleasant episode :

स्वयंवरे किल प्राप्ता स्वमनेन यशस्विना ।

राजनेयेति मे सीते कथा श्रुतिमुपागता ॥

तां कथां श्रोतुमिच्छामि विस्तरेण च वैचिह्नि ।

यथानुभूतं कास्मिन्नेन तन्मे त्वं वक्तुमर्हसि ॥

"That is a *Swayamvara* (choice of a husband), O Sita, you were obtained by this illustrious Raghu prince—that is the story that has reached my ears. I wish to hear that story in detail, O princess of the Mithila country! You must tell me everything in full, exactly as it happened.

एवमुक्त्वा तु सा सीता तां ततो धर्मधारिणीम् ।

श्रुत्वामिति वीक्ष्वा वै कथयामास तां कथाम् ॥

Sita who was thus addressed (by Anasuya) thereupon told that virtuous lady, "Listen (to me)"; and she proceeded forthwith to narrate that story :

मिथिलाधिपतिवीरो जनको नाम चर्मचित् ।  
 क्षत्रधर्मे ह्यभिरतो न्यायतः शान्ति मेदिनीम् ॥

"The valiant ruler of the Mithila country, Janaka by name, knows what is Dharma; he delights in his duties as a Kshatriya (warrior) and rules his country justly.

तस्य लाङ्गुलहस्तास्य कर्षतः श्लेषमण्डलम् ।  
 महं किलोत्पिता भित्त्वा जगती नृपतेः सुता ॥

"As that king, holding the plough in his hand, was ploughing the space marked out (as the place of sacrifices), I rose above the ground bursting the earth and became his daughter.

स मां दृष्ट्वा नरपतिर्जनको विश्रितोऽभवत् ॥

"King Janaka was much surprised on seeing me.

अनपत्येन च स्नेहाद्दुःखमारोप्य च स्वयम् ।  
 मयेषं तनयेत्युक्त्वा स्नेहो मयि निवासितः ॥

अन्तरिक्षे च यामुक्ताऽवतिमाऽमानुषी किल ।  
एवमेतन्नरपते धर्मैव तवया तव ॥

"Being childless, he lifted me himself and placing me with affection on his lap said: 'This is my daughter'; and his affection was showered on me. And verily, a strange superhuman voice uttered the words: 'It is even so, O king! She is rightfully your daughter.'

ततः प्रहृष्टो धर्मात्मा पिता मे मिथिलाधिपः ।  
अवाप्तो विपुलासृष्टिं मामवाप्य नराधिपः ॥

"Then my father, the righteous ruler of the Mithila country, was exceedingly pleased; for, obtaining me, the king obtained immense riches

दत्ता वासनीशुभदेव्यै ज्येष्ठायै पुण्यकर्मणा ।  
तथा संभारिता चास्मि शिष्यया मादृशौहृदात् ॥

"And I was affectionately handed over by that virtuous person to his noble queen and I have been treated by her in her love (for me) with maternal care.

पतिसंयोगमुलभं वयो दृष्ट्वा तु मे पिता ।  
चिन्तार्थेयमहः पारं नासन्नादायुषो यथा ॥

"When my father saw that I had reached an age suitable for living with a husband, he was (tossed) in an ocean of care; and like one who has no boat, he was unable to reach the shore.

अपेनिजां हि मां काल्पा नाभ्यवच्छद्विचिन्तयत् ।  
सद्यो चायुरूपं च मदीयालः पतिं मम ॥

"And the klog remembered that I was not born of a mother; and (even) after much reflection, he could not find a fit and proper husband for me.

तस्य बुद्धिरियं ज्ञाता चिन्तयानस्य सन्ततम् ।  
स्वयंवरं तनुजायाः करिष्यामीति धीमतः ॥

"As that wise person was constantly thinking about it, this idea struck him: 'I shall hold a Swayamvara for my daughter.'

महापद्मे तदा तस्य वरुणेन महारमता ।

इत्तं धनुर्वरं शीत्या नृणां वाक्षपसायकी ॥

"Then at a great sacrifice (performed by my father) an excellent bow was given to him with affectionate regard by the high-souled Varuna, as well as a pair of inexhaustible quivers of arrows.

तद्धनुः प्राप्य मे विशा व्याहृतं सत्यवादिना ।

समवाये नरेन्द्राणां पूर्वमात्मन्य वाचिषान् ॥

इदं च धनुश्चाम्य खन्ये यः कुरुते नरः ।

तस्य मे दुहित्वा भार्वा वचिष्यति न संशयः ॥

"After obtaining that bow, he first sent word to the princes, and then, in the assembly of the princes, these words were spoken by my father who (always) speaks the truth: 'That man who lifts this bow and fixes the bow-string on, my daughter shall be his wife, without a doubt.'

तदा द्रुपु धनुः श्रेष्ठं वीरवाहिरिसिधिमम् ।

वचिषाद्य नृणां जम्बुद्वीपास्य लोडने ॥

"But when the princes saw that excellent bow, which was massive like a mountain, they were unable to lift it; and they went away, making their obeisance.



सुवीर्यस्याथ कालस्य राघवोऽयं महायुतिः ।  
 विश्वामित्रेण खदितो यत्नं द्रष्टुं समागतः ॥  
 लक्ष्मणेन सह भ्रात्रा रामः सत्यपराक्रमः ॥

"Then after a very long time (had elapsed), this illustrious Raghu prince, Rama of established valour came along with his brother Lakshmana and with Visvamitra to see a sacrifice (which was performed by my father).

विश्वामित्रस्तु चर्वाभ्या नम विश्व सुयुक्तिः ।  
 शोवाच पितरं तत्र भ्रातरौ रामलक्ष्मणौ ॥  
 सुतो दशरथस्येवौ धनुर्दर्शनकाङ्क्षिनौ ।  
 धनुर्दर्शय रामाय राजपुत्राय वैशिकम् ॥

"Then the virtuous Visvamitra was highly honoured by my father; and he then told my father: 'These two brothers Rama and Lakshmana are the sons of Dasaratha. They desire to have a look at the bow. Show the divine bow to prince Rama.'

एतु कस्मिन् विघ्नेन तदनुः समुपानयत् ॥

"Thus addressed by that Brahmin, he had the bow brought (to that place).

निमेषान्तरमात्रेण तदानस्य स वीर्यवान् ।

स्यां समारोप्य हृष्टितिं पूरयामास वीर्यवान् ॥

"In the twinkling of an eye, the hero bent it (the bow) and fixed the bow-string and in a moment made it ready, like the strong man that he was.

तेन पूरयता वेगान्मध्ये भङ्गं क्षिप्वा घट्टुः ।

तस्य शुभ्रोऽभवज्जीमः पतितस्याशनेरिव ॥

"As the bow was being forcefully fitted with the string, it broke in the middle in two pieces; and the noise it made was terrible, like a falling thunderbolt.

ततोऽहं तत्र रामाय विद्या सत्याभिसंघिना ।

निधिता दातुमुद्यम्य जलभाजनमुत्तमम् ॥

"Thereupon, it was resolved by my father who was devoted to truth that I should be given away (in marriage) to Rama; and he took the sacred water-vessel in his hand (to confirm the gift)."

दीप्यमानां न तु तदा प्रविजग्माद् राघवः ।  
अविहाय पितृवत्सुखमप्योभ्याधिपतेः प्रभोः ॥

"But when I was about to be given away, Rama would not accept the gift, without knowing the wishes of the king of Ayodhya, his father and lord.

ततः श्वशुरमामन्व्य वृद्धं दशरथं वृषम् ।  
मम पित्रा त्वद्दं दत्ता रामाय विदितालम्बे ॥

"Then after bringing the good (old) king Dasaratha my father-in-law (to Mithila), my father gave me in marriage to Rama of established valour.

यद्यं दत्ताऽस्मि रामाय तदा तस्मिन्स्वर्षवरे ।  
अनुत्काऽस्मि धर्मेण पतिं धीर्वैवर्तां वरम् ॥

"Thus was I then given in marriage to Rama in that Srayamvara; and I am devoted, in accordance with Dharma, to my husband who is best among men of valour."

अनसूया तु धर्मज्ञा भुज्वा तां महतीं कथाम् ।  
 बर्षेभ्यजत बाहुभ्यां विरह्याप्राय मैथिलीम् ॥

And Anasuya who knew her Dharma listened to that great story; and then she held Sita (the princess of Mithila) in her arms in close embrace and smelled her head caressingly.

संप्रवृत्ता निशां क्षीते नक्षत्रसमलङ्कृता ।  
 च्योत्स्नाप्राधरमञ्जुं हृदयतेऽभ्युदितोऽम्बरे ॥

गन्वतामनुजानामि रामस्यानुचरो मय ।  
 अलङ्कृत्य च तावन्वै प्रत्यक्षं मम मैथिलि ।  
 व्रीहिके जनय मे वल्गे दिव्यालङ्कारशोभिता ॥

"Sita! Night has set in, ornamented with stars. The moon is seen rising in the sky, clothed in moonlight. I permit you, please go, and be Rama's companion. Just decorate yourself in my presence, O princess of Mithila (Sita)! And shining in ornaments befitting a goddess, cause me delight, my dear girl!"

सा तथा समलङ्कृत्य सीता सुरदुतोपमा ।

मणम्य शिरसा तस्यै रामे स्वभिमुखी वयौ ॥

Thereupon Sita who looked like a goddess decorated herself and bowed her head to that lady and went off to meet Rama.

त्वदेवचरतः सर्वं सीता रामाय वैचित्री ॥

Then Sita, the princess of Mithila, told Rama everything.

महदस्त्रवन्वद्भ्रामो लक्ष्मणश्च महारथः ।

वैचित्र्याः सखिण्यां दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥

And Rama was exceedingly pleased and the mighty warrior Lakshmana (who rode great chariots in battle) also, when they saw the acts of hospitality, so rare among human beings, that were shown to Sita (the princess of Mithila).

श्रीः

॥ पार्वतीपरिणयः ॥

## PARVATI'S WEDDING

The story which is condensed here is taken from the *Parvati Khanda* of *Siva Purana*, where in 55 Chapters we have an elaborate account beginning with the marriage of Himalaya, the Snow Mountain, with Mena and ending with the marriage of their daughter Parvati, known as Kali, with Siva. In the *Purana*, Daksha tells the story to his son Narada. There are some striking resemblances both in language and in subject matter between this Puranic version and Kullias's '*Krishna Samohara*'. Siva's first wife was Sati, whose father Daksha disapproved Siva by ignoring him as a sacrifice. Sati immolated herself in the fire and was born again as the daughter of the Snow Mountain, and by her efforts, she made Siva turn away from the life of a recluse and marry her again. Her new parents understood the greatness of Siva and his condescension towards them. ■

असुप्तस्यैवै गिरीशो हिमवान्महान् ।  
 द्वैरुच्ये तस्य विषयात् अहमस्त्रिभुवतः ।

In the northern quarter, there is the mighty lord of the mountains, Himavan (the Snow Mountain); his two manifestations are known severally as the fixed (mountain) and as the moving (person).

कुलसिन्धौ च स गिरिर्धर्मवर्धनहेतवे ।  
 स्वविवाहं कर्तुमैच्छतिपितृदेवहितेच्छया ॥

For the continuance of his family and for the sake of promoting Dharma and also with a desire to please the Pitr-Devas, he wished to marry.

तस्मिन्नवसरे देवाः स्वार्थमाचिन्त्य कृत्स्नदाः ।  
 ऊचुः पितृन्समागम्य पितरस्ते विसृज्य च ।  
 वदुर्मेनां सुविधिना हिमानाय निजात्मजाम् ॥

At that juncture, the gods reflecting fully concerning their own welfare came to the Pitrīs and told them; and those Pitrīs thought deeply about it and then bestowed their daughter Menā to the Snow Mountain, with auspicious rites.

हिमाचलोऽपि सुखीतो मेनया सुखदे वृद्धे ।

रेवेऽन्वय च सुस्थाने नन्दादिवनेष्वपि ॥

And the Snow Mountain was very glad; and he enjoyed the company of Menā in his happy home and in other pleasant places also, besides the Nandana grove and other pleasure gardens.

सनाधश्च गिरेः पत्नी गर्भे देव्याः प्रसूयता ।

वसन्तर्तौ मघी मासौ नवम्यां मृगशिरस्यक्षेत्रे ।

अर्धरात्रे समुत्पन्ना जेनकाजटराञ्जलिषा ॥

And the wife of that Mountain conceived, by the grace of Devi, and an auspicious girl was born of Menā's womb, in the Chaitra month of the spring season at midnight on a day when it was Navamī (tithi) and the star was Mṛgashirsha.

हिमाचलः प्रसूयत्वा मुहुर्त्वे मुनिभिस्सह ।

नामाचरत्सुतायास्तु कालीयादिसुखमदम् ॥

And the Snow Mountain was delighted at heart, and in an auspicious hour, he, in the company of the sages, gave his daughter the name Kālī and other names also which bestow happiness (on those who bear them).



कुलोचितेन नाम्ना तां पार्श्वतीत्याहुदाय ह ।

पद्भूमिषां पद्भुजसः सौशीस्यगुणसंयुताम् ॥

And she being amiable and loving towards her kinsmen, her kinsfolk called her Parvati (daughter of the Mountain), a name appropriate to the family.

तच्छम्म गिरिशो ज्ञात्वा सखीविरहकालतः ।

गङ्गापतारप्रथममस्त्रिमण्डपस्थमुत्तमम् ॥

तपःप्रारम्भमाकरोत् स्थित्वा तत्र वशी हरः ॥

Siva, who was distressed on account of the separation (by death) of Sati (his wife), knew of the birth (of Parvati) and came to the excellent highland of Gangavata (where the Ganges falls) in the Himalayas. And Siva (Hara), with his senses under control, remained there and began to practise austerities.

संकरस्वौषधिवस्ये क्षुत्वाऽऽयमनमादरात् ।

समादाय स्वतनयां प्रणम्याद् च वीलराट् ॥

Hearing of Siva's (Sankara's) arrival at Oshadhi-pratha (the region where herbs grow), the king of the mountains took his daughter with him eagerly (to that place); and he made his obeisance to Siva and spoke :

तनया मे समानीता स्ववाराधनकाङ्क्षया ।

सखीभ्यां सह नित्यं त्वां सेवतामेष शंकरम् ।

अनुजानीहि तां नाथ मयि ते कथनुबद्धः ॥

"My daughter has been brought (here) with the object of serving you. Let her, along with her two friends, be ever engaged in serving you, Sankara. Permit her (to do so), O lord, if you would be gracious to me."

गिरिराजस्य तनयां सखीभ्यां जगृहे हरः ॥

Siva accepted (the services of) the daughter of the king of mountains, along with her two friends.

काली सखीभ्यां सहिता प्रत्यहं चन्द्रशेखरम् ।

सेवमाना महादेवं गमनागमने स्थिता ॥

And (Kali) Parvatī, along with her two friends, served the great God Siva (Chandrasekhara) every day, engaged in going and coming (at his bedding).

एवं संसेव्यमानायाः शङ्करं ध्याननत्परम् ॥

एवतीयाय महान्कालः शिवाया [मुनिसत्तम] ॥

As Parvatī was thus serving Siva (Sankara) who was engrossed in meditation, a long time elapsed.

नामदीक्षिरिज्ञः कार्त्वी भावार्थे निवृत्ते स्थिताम् ।  
महासावयनिचया मुनीनामपि मांदिनीम् ॥

And as Parvati (Kali) was thus (constantly) waiting on him, Siva (Girisa) did not take her as wife, though she was so very beautiful as to make even the ascetics dizzy.

एतस्मिन्नन्तरे देवाः शक्राद्या मुनयश्च ते ।  
ब्रह्माज्ञया स्मरं तत्र प्रेषयामासुरादरात् ॥  
तेन कारयितुं योगं क्वास्या दक्षेण कानतः ।  
महावीर्येणामुरेण तारकेण प्रवीरिताः ॥

At this juncture, the gods, Indra and others, and those sages who were much oppressed by the highly powerful demon Taraka, sent the god of Love (Smara) respectfully to that place by command of Brahma, for the purpose of achieving through his aid the union in love of Parvati (Kali) with Siva (Radra).

यत्ना तत्र स्मरस्सर्वमुपायमकरोच्चिन्तम् ।  
यदा शिवसमीपे तु गता सा पर्वतात्मजा ।  
तदैव शंकरो भवान् स्वचक्षु मोहमुपायतः ॥

And the God of Love (Smara) went there and adopted all his several ways (to disturb Siva); as soon as Parvati came near Siva, he (Sankara) ceased meditating and became troubled in mind.

केन मे विहृतं चित्तं कृतमथ कुकर्मणा ।  
विचिन्त्येतेषु महायोधी परमेशः स्वतां गतिः ॥

दिशो विलोकयामास परितश्शक्तिरसदा ।  
वामभागे स्थिते कामे दृशार्शुकृत्वायकम् ।  
संजातः क्षीधसंमर्द्दः भयमापाशु मन्मथः ॥

“By which wicked person has my mind now been disturbed?”—thus revolving in his mind, the Supreme Lord who is the refuge of the good and who was practising intense (yoga) meditation, thereupon looked with suspicion around him in (all) directions, and he saw on his left side the God of Love (Kama) with his arrow drawn; and his wild anger raged; and at once the God of Love (Manmatha) got afraid.

ब्रह्मस्य तस्य नेत्रादौ निरुलसार ततो महान् ।  
सल्लोटमभ्यगाद्बुद्धिः पल्लवाभिस्रवप्रभः ॥

Then from the eye in the centre of the forehead of that angry person issued a huge fire, in splendour resembling the fire of Dissolution.

अस्मभ्यात्कृतवान् [साधो] मदनं तापदैव हि ॥

And in that very moment, he turned the God of Love (Madana) into ashes.

अमलहिते स्मरं दग्ध्वा हरे तद्विरहाच्छ्रिता ।

विचलाऽभूद् भृशं सा वै लेभे शमं न कुचनित् ॥

When Śiva (Hara) burnt the god of Love (Smara) to ashes and disappeared, Parvatī was very much frightened; and she found no happiness anywhere.

पितुर्गृहं तदा यस्या मित्तिश्चा मातरं शिषा ।

पुनर्जातिं तदा मेने स्थानानं सा घरात्मजा ॥

Thereupon Parvatī came back to her father's house and remained with her mother; and (that daughter of the mountain) she considered herself as reborn (having escaped Śiva's anger).

चिह्न स्वरूपं मदीयं च तथा जगत् च कर्म च ।

इति जुवन्ती सततं स्मरन्ती हरचेहितम् ॥

एवं सा पार्वती शम्भुविरहोक्लिष्टप्रमानसा ।

सुखं न लेभे किञ्चिद्वाऽग्रवीच्छिष्यशिवेति च ॥

विदलन्ती वितुर्मैत्रे विनास्मिन्नचेतना ।

शुशोचाथ शिवा [नाम] सुमोह च मुहुर्मुहुः ॥

"Die upon this form of mine, and upon my birth and my actions!" Saying these words, she constantly remembered what Siva (Hara) did. Thus (that daughter of the Mountain) Parvati found not the least happiness, with her mind distressed by separation from Siva (Sambha); and she cried; "Siva! Siva!". And as she passed her days in her father's house with her mind fixed on Siva, often she burst into grief, and often she fell into a swoon.

तपस्साध्यं हरे मेने तपोर्थं मन आक्षेपे ॥

And she realised that Siva (Hara) can be reached by austerities (alone); and she fixed her mind on practising austerities.

मातरं वितरं साऽथ प्रणिपत्य मुदा शिवा ।

सखीभ्यां च शिवं स्मृत्वा तपस्तप्तं समुहता ।-

जगाम तपसे तत्र गङ्गावतरणे प्रति ॥

Then Parvati gladly made her obeisance to her mother and to her father and went out along with her two friends to practise austerities, meditating on Siva; and she went to that place where the Ganges comes down, for practising austerities.



विष्णुः—

तारकासुरतो दुःखं संभूतं विविधं मृतं ।  
 शिवा स्त जनिता देवात् त्वर्धं हि हिमाचलात् ।  
 तस्यां त्वदुत्सवात्पुत्रात् तस्य मृत्युने चान्यथा ॥  
 सुखनाथ इवैवार्ता महोत्साहोऽस्ति शंकर ।  
 विवाहं तव संदृष्टुं तस्यं कुरु यथोचितम् ॥

VISHNU :—

"Gracious Siva! Various are our troubles proceeding from the demon Taraka. It is for your sake that Paryati was born of the mountain Himachala (the Snow Mountain); for, the death of that demon is to be at the hands of your son who shall be born of her, and in no other way. Bring happiness to the gods, O Siva (Sankara)! Great is their desire to behold your wedding; (please) have it (the wedding) done in the proper manner.



नारदस्य निदेशात्ता करोति कठिनं तपः ॥

"And she is practising severe austerities on the advice of Narada."

मन्त्राधीनः शंकरोऽपि श्रुत्वा देववचसादा ।

विदुस्य प्रत्युवाचाशु केदमर्थादरक्षकः ॥

And Siva (Sankara), who preserves the codes of the Vedas and who is attached to his devotees, listened to the words of the gods and smiled and replied at once :

जानेऽहं तारकादुःखं सर्वेषां वाः समुत्थितम् ।

विवाहविधौ मिरिजां पुत्रोत्पादनहेतवे ।

गच्छत सर्वदाप्येव निर्भयात्सकटास्तुराः ॥

"I know that grief has befallen all of you, because of Taraka. I shall marry the daughter of the Mountain for begetting a son. Go back, all of you, to your homes and have no fear, O gods!"

इत्युक्त्वा मौनमास्थाय समाविस्थोऽभवत्परः ॥

After saying this, Siva (Hara) resumed silence and remained in steadfast contemplation (samadhi).

पतेषु तेषु देवेषु ब्रह्मादिषु निजाभमम् ।

अदितं रूपमाश्राय स यथी पार्वतीवनम् ॥

After Brahma and the other gods had returned to their own abodes, he (Siva) went to the grove of Parvati, assuming the form of an ascetic with matted hair.

आगतं तं तदा दृष्ट्वा आश्चर्यं तेजसाऽद्भुतम् ।

अपूजयन्निष्ठवा देवी पप्रच्छ द्विजमादराम् ।

ब्रह्मचारिस्वरूपेण कस्यं हि कृत आगतः ॥

Then on seeing a Brahmin who was wonderful in his splendour coming towards her, the goddess Parvati was stopped that Brahmin (with acts of reverence); and she respectfully asked him: "Who are you who look a Brahmacharin? And whence do you come?"

शिवः—

अहमिच्छामिगामी च वृद्धो विप्रतनुस्सुधीः ।

तपस्वी सुखदोऽग्नोषामुपकारी न संशयः ॥

THE BRAHMIN:—

I am a wise old man with the body of a Brahmin, practising austerities myself. I go about as I like, conferring happiness on others, as their helper. There is no doubt (about it).

का त्वं कस्यासि तनया किमर्थं विजने वने ।  
तपश्चरसि दुर्धर्मं तदानीं नासि शोभना ॥

"Who are you, and whose daughter are you? And why do you practise inviolable austerities in this desolate forest? You look a lovely young lady."

तदा च शेरिता तत्र पार्वत्या विजयाभिधा ।  
प्राणमिया सुवतसा सखी जट्टिलमवधीत् ॥

Then, urged thereto by Parvati, her friend named Vijaya, who was dear to her as life and who knew about her steadfast resolve, spoke to that ascetic with matted hair :

सखी मे गिरिशङ्कर्य सुतेयं हिमभूभुतः ।  
ऊढेयं न च केनापि न बाध्यति शिवात्परम् ।  
तदर्थं मेऽनया सख्या प्रारब्धं तप ईदृशम् ॥

"This friend of mine is the daughter of the Snow Mountain who is the king of mountains; and she is not married to anybody; and she desires none other than Siva. To achieve that object, austerities like these have been commenced by this friend (of mine.)"

इदं वचनं श्रुत्वा स हसन्वाशयमब्रवीत् ।  
 सखेभ्यं कथितं तव परिहासोऽनुमीयते ।  
 यथार्थं चेत्तदा देवी स्वमुखेनाभिभाषताम् ॥

On hearing this speech, he laughed and spoke these words: "In what the friend has now said, haunter is suspected. If it be really true, then let the mistress (herself) utter the words with her lips."

पार्वती—

सख्युक्तं मेऽद्य खलु न श्रुतो नै शंकरो मया ।  
 जानामि कुलंभं वस्तु कथं प्राप्त्यं मया भवेत् ।  
 तथाऽपि मनश्चोत्सुक्यात्सन्धतेऽद्य तपो मया ॥

PARVATI:—

"What my friend said just now is the truth. Siva (Sankara) has been chosen by me. I know my object is difficult to obtain. How can it be obtained by me? And yet, these austerities are being practised by me in the eagerness of my heart."

विषः—

अथदामि यथार्थं हि सावधानतया क्षुण्णु ।

वृषभजो महादेवो भस्मदिग्धो जटाधरः ॥

स्वायम्भुवाम्बरधरः संबीतो गजकृत्विना ।

कपालधारी सर्पैर्घैस्सर्वमाशेषु वेष्टितः ॥

अव्यक्तजन्मा सततं पृथुभोगविचर्जितः ।

केन वा कारणेन त्वं ते भर्तारं समीहसे ॥

वृक्षस्य त्रुडिता साध्वी सती वृषभयाहनम् ।

वने पतिं पुरा देवात्सर्वभोगः परिधृतः ॥

कपालिजायेति सती वृक्षेण परिवर्जिता ।

यत्नं भागवदानाद्यं शम्भुध्यायि विचर्जितः ॥

सा तथैवापमानेन मूर्ध्नि कोपाकुला सती ।

तस्याजासुन्निवृथांस्त्वयं तथा स्वकक्षं शंकरः ॥

त्वं स्त्रीरत्नं तव पिता राजा विगिहन्मृगताम् ।

तथाविधं पतिं कस्माद्गुरेण तवसेहसे ॥

## THE BRAHMIN —

“ Listen (to me) with attention ; I tell you the truth : Siva (Mahadeva) whose banner is the Bull smears himself with ashes and wears matted hair ; he wears the tiger’s skin as dress and wraps the skin of an elephant over his person. He holds a skull (in his hand) and is covered by hoods of snakes all over his body. Nothing is known of his birth and he is ever without the comforts of a home. For what reason, then, do you desire him for a husband ? Long ago, the good lady Sati, the daughter of Daksha, chose Siva (whose mount is the bull) ; for, by Fate was her union with him ordained. And Sati was forsaken by Daksha, because she was the wife of one who wore skulls. And Siva was also excluded (by him) from the gift of his share at the sacrifice. Thereupon, because of the disgrace, Sati was much distressed by anger and she gave up her dear life at that place ; and Siva (Sankara) also was forsaken by her. You are a gem among women ; your father is the king of all the mountains. Why, then, do you desire such a husband by means of severe austerities ?

वरेषु ये गुणाः प्रोक्ता नारीणां सुखदायकाः ।

तन्मध्ये हि विरुपाक्षे एकोऽपि न गुणः स्मृतः ॥

“These qualities which are said to be good in bridegrooms as bestowing happiness to their wives, not one among those (many) qualities can be found in Śiva (with his ugly eyes).”

इत्येषं वचनं श्रुत्वा तस्य विप्रस्य पार्वती ।

उवाच कुड्मनसा शिवनिन्दापरं द्विजम् ॥

On hearing these words of the Brahmin, Parvati grew angry at heart; and to the Brahmin who was so defaming Śiva, she spoke (these words):

त्वयोक्तं विदितं देव विरुद्धं नोच्यते स्वया ।

कदाचिद् दृश्यते तादृशैवधारी महेश्वरः ।

स्वकीयतया परब्रह्म स्वरागोपात्तविभ्रतः ॥

“I know, respected sir, what you have spoken about; and you have not spoken what is contrary to facts. The great lord is sometimes seen assuming such a form (as you have described). The Supreme Deity takes any form out of (mere) sport, according to His wishes.

शंकरस्य स्वरूपं तु जानामि सुविशेषतः ।

वचस्य नङ्गुलानीह खेषते शङ्करस्य न ।

तथाऽपि मङ्गलं तस्य स्मरणदेव जायते ॥

शिवेति मङ्गलं नाम मुने वक्ष्य निरन्तरम् ।

तस्यैव दर्शनाग्ने ववित्रास्सन्ति सर्वदा ॥

अनुवं ब्रह्मणो रूपं शिवस्य परमात्मनः ।

तत्कथं हि विजानन्ति स्वादशास्त्रद्विमुखाः ॥

"I know very well the real nature of Siva (Sankara). If auspicious characteristics do not attend on Siva (Sankara), yet at the mere remembrance of Him, welfare is attained (by all). All who have the auspicious name of Siva constantly on their lips,—they become pure for ever by the mere sight of Him. Siva who is Brahman, the Supreme Soul, has no characteristic form. How can people like you, who have their senses turned outward, ever realise it?



शिवनिन्दां करोतीह तत्त्वमज्ञाय यः पुमान् ।  
 साजन्मसंचितं पुण्यं भस्मीभवति तस्य तत् ॥  
 शिवार्थं वनमागम्य करोमि धिपुत्रं तपः ।  
 स एव परमेशानस्त्वर्षेणो भक्तवत्सलः ।  
 संप्राप्तुं मैऽभिल्लाषो हि दीनानुग्रहकारकम् ॥

"The man who is ignorant of the truth and defames Siva, the accumulated merit of the good deeds done by that man from his birth would be turned to ashes. I have come to the forest and am performing immense austerities for the sake of (obtaining) Siva. He alone is the supreme lord, the lord of all, and he loves his devotees. My desire is to attain him (as my husband), who is gracious to the destitute."

तदाकर्ष्यं पत्नो देव्या ब्रह्मचारी स वै द्विजः ।  
 पुनर्बन्धनमाख्यातुं वाचयेव ब्रचकमे ॥

उवाच निरिन्द्र तावत्स्वसर्षीं चिज्जनां हुतम् ।  
 न केवलं भवेत्पार्यं निन्दां कर्तुं हि शक्यं हि ॥

यो वै शृणोति तच्चिन्दां पापभाक्कस भवेद्दिह ।  
 अथं दुष्टः पुनर्चिन्दां करिष्यति शिवस्य हि ।  
 द्वित्वैतत् स्वहेमशैव यास्यामोऽन्यत्र मा चिरम् ॥

On hearing those words of the goddess (Parvatī), that Brahman Brahmacharin began to speak again; but no sooner did he begin than Parvatī told her friend Vijaya hurriedly: "Sin is incurred not only by one who defames Śiva but also by one who listens to such defamatory words. This wicked man might again speak ill of Śiva; so let us even now leave this place and go somewhere else without delay."

इत्युक्त्वा चोन्मथा यावत्पादमुल्लिख्यते [मुने] ।  
 अलौ स्वरूपं सुभगं शिवाभ्यासे यथा तथा ॥  
 दर्शयित्वा शिवायै तामुवाचाब्राह्मणीं शिवः ।  
 अद्यप्रमृति ते दास्यस्योभिः कील एव ते ।  
 त्वज्जलां च त्वया लज्जा मम पत्नी जनाजनी ॥

Just as she (Uma) raised her foot, after speaking thus, Śiva showed to Parvatī who bent her face down, his own benign form which was exactly what she (Parvatī) was meditating upon; and he said: "From today, I am your slave, purchased verily by your austerities. Do not be shy! You are my wife for ever."

एत्युक्ते देवदेवेन पार्वती मुदमाप सा ।  
 प्रत्युवाच महासाध्वी स्योपकण्ठस्थिते विभुम् ।  
 याचस्व मां हिमगिरेस्तत्र भक्ताऽस्मि नित्यशः ॥

When the lord of the gods spoke thus, Parvati was happy; and that virtuous lady spoke in reply to her lord who was standing close to her: "Beg of the Snow Mountain for me (as a gift); I remain always your devotee."

ततो ह्यन्तर्हितः शम्भुः पन्थ सुप्रहर्षितः ॥

Thereupon Siva (Sambhu) became very much pleased (with her); and thereafter he vanished (from her sight).

पार्वत्यपि सखीयुक्ता रूपं कृत्वा तु सार्धैकम् ।  
 जगाम स्वपितुर्गैह ददर्श पितरौ पुनः ।

दृष्ट्वा काली सुप्रहृष्टा स्वालिभिः प्रणमाम तौ ॥

And Parvati also, accompanied by her friends and making her beauty fruitful (by abandoning her austerities), went to her father's house and saw her parents again. And on seeing them, Parvati (Kali) was greatly pleased; and along with her friends, she made her obeisance to them.

पतस्त्रिजन्तरे [तत] शम्भुना सप्त एव ते ।  
 संस्मृता ऋषयस्त्रयो विरहव्याकुलानना ॥

At this juncture, the seven sages were thought of for a moment by Siva (Sambhu), whose mind was upset by separation (from Parvati).

ऋषयश्च तदाऽऽजग्मुर्नैषांस्तुत्वा शिवं [मुने] ।  
 प्रोक्षुः प्राञ्जलवस्त्रे वै शिवं लोकनमस्कृतम् ।  
 सदृशं सेवकानां तु देवं कार्यं त्वया शुभम् ॥

And the sages then came there and made their obeisances to Siva and praised him; and then with their palms held together in adoration, they told Siva whom (all) the world reveres: "Good work should be given to us by you, such as suits your attendants."

शिवः—

देवानां दुःखमुत्पन्नं तारकात्सुदुरात्मनः ।  
 तथा तु कर्तुकामोऽहं विवाहं शिवया सह ।  
 तस्माद्भवन्तो गच्छन्तु हिमाचलपृष्ठं भुवम् ।  
 तत्र यथा प्रपत्नेन बोधनीयो हिमालयः ।  
 तथा मेना च बोधन्या देवानां स्थादितं यथा ॥

SHIVA :—

"On account of evil-minded Taraka, the gods are in distress. Hence I desire to perform my marriage with Parvati. Therefore be pleased to go without fail to the residence of the Snow Mountain (Himachala); and on your reaching that place, be (Himachala) must, by your efforts, be made to [understand (my wishes)]; and Meena must also be made to understand what is beneficial to the gods."

इत्येवं वचनं श्रुत्वा मुनवस्तेऽमलाशयाः ।

गता वाकाशमार्गेण यथास्ति हिमवत्पुरम् ॥

On hearing these words, those sages whose hearts were pure flew through space to where Himavan's (the Snow Mountain's) city was.

अथ शैलेभ्यर् ने च वाञ्छयामासुराद्वात् ।  
 शिवाय पार्वतीं देहि संदत्तुं श्वशुरो भव ॥  
 विधेः प्रार्थनया देवकृत्य कन्यां गृहीष्यति ।  
 सप्ताहे समतीते तु दुर्लभेऽतिशुभे क्षणे ॥  
 मार्गमासे चन्द्रवारे सर्वदोषविचर्जिते ।  
 सद्यस्त्वग्रदे जीवे पतिस्त्रीभाववदायिनि ।  
 कन्यां प्रदाय चिरिञ्जां कृती त्वं भव पर्वत ॥

Then they respectfully made the lord of the mountains understand (Siva's wishes): "Give Parvati (in marriage) to Siva; become the father-in-law of the Destroyer. At Brahma's request, the Lord deigns to accept your daughter (as his wife); on the Monday after a week from now, in the month of Magasirsha at a very rare, auspicious and lucky hour which is free from all evil effects, when Jupiter is conducive to marital happiness and bestows good children, give your daughter Parvati (Garija) in marriage; and be blessed (having achieved your purpose in life) O Mountain!"

इत्युक्त्वा मुनयस्सर्वे वृत्वा ते गिरये मुदा ।

पुष्पाणि फलमुक्तानि अन्यथं चक्षिरे तदा ॥

So saying, all the sages gladly gave flowers along with fruits to that Mountain and confirmed the proposal (of marriage).

ततश्च ते चतुर्थेऽह्नि संज्ञमुत्तिष्ठन्सन्निधिम् ।

उक्त्वाहाय प्रगच्छन्त्ये हिमाचलपृष्ठं व्रजो ।

इत्युक्त्वा प्रवयुस्तस्यै शंसन्तः शाङ्करीं गतिम् ॥

Then on the fourth day, they came back to the presence of Siva and after telling him, "O lord! start for your marriage and go to the house of the Snow Mountain (Himachala)," all of them went away, praising Siva's (Sankara's) ways.

गतेषु तेषु मुनिषु हिमवान् लभ्यपत्रिकाम् ।

लेखयामास सुधीर्वा गर्गेण स्वपुरोधसा ॥

After those sages had gone, Himavan (the Snow Mountain) very gladly had the *Lagna Patrika* (letter fixing the hour of marriage) written by his preceptor Garga.

अथ प्रस्थापयामास तं शिष्याय स पत्रिकाम् ॥

And he had that *Lagna Patrika* sent to Siva.

ततो निमन्त्रणे चक्रे स्ववन्धुनां प्रमोदितः ॥

Then, glad at heart, he sent invitations to his kinsmen.

स्वपुरं रचयामास विविधं परमोत्सवम् ।

प्राङ्मुखं रचयामास रम्भास्तम्भस्रगन्धितम् ॥

बहुसूत्रैः सुनिबद्धरसात्पल्लवान्धितम् ।

मालतीमान्यसंयुक्तं लक्ष्मीरणसुयभम् ॥

And he had his city decorated and gave it a highly festive appearance; and he had the courtyard (of his palace) decorated with plantain trees (stems), with tender mango leaves strung in silk cords and with chaplets of jasmine and made it look gay with brilliant festoons.

सथ शम्भुर्गृहीत्वा तं मुदा मङ्गलपरिष्काम् ।

प्राचयित्वा च तं सम्यक्स्वीचकार विधानतः ॥

तत्तनान्यापयामास बहु संमान्य चादतः ॥

Then Siva (Sambhu) received that auspicious Patrika gladly and had it read out clearly and accepted it in the proper manner; and he showed great respect to his (Himavan's) people (who brought the Patrika) and sent them away with presents:



इन्द्रादयो लोकपालाः सोमसदाः सप्तलक्षकाः ।  
 तथैव मुनयो नानास्त्रिषदा उपसृपास्तथा ।  
 आपयुष्मापरेऽपीह सोमसदाः सुनिमन्विताः ॥

Indra and the other guardians of the world (Lokapalas) came to this place (Kailasa) rejoicing, along with their wives; and the sages, the Nagas, the Siddhas and the Upasuras and others besides them, also arrived there in festive joy, having been properly invited to attend.

अथ सर्वेश्वरो विमान्देवान्पुत्रवा पुत्रस्वराम् ।  
 विस्वसारं मुदा तस्मात्कैलासात्तद्वैतोत्तमात् ॥

Then Śiva (the Lord of all beings) started joyfully from that noble mountain Kailasa, taking with him the Brahmins and the gods as his companions.

यो धर्म उच्यते वेदैवशास्त्रैस्त्रिषदमहर्षिभिः ।  
 तमाकरो महादेवो वृषभे धर्मवत्सलः ॥

That bull which is said to be Dharma (incarnate) by the Vedas as well as by the Sastras and by the Siddhas and by the great sages—the great God (Śiva) rode on, being fond of Dharma.

आजगमोपद्देमागपुरं प्रमुदितो हरः ॥

And Siva (Hara) happy at heart reached the neighbourhood of the city of the Snow Mountain.

अथ काशी बहिः पुष्यां गत्वा पूज्य कुलाम्बिकाम् ।  
विवेश प्रथमे रम्यं स्वपितृस्सद्विजाङ्गना ॥

Then Parvati (Kali) went out of the palace along with Brahmin maidens and worshipped the Mother Goddess of the family, and came back to the lovely residence of her father

गङ्गरोऽपि सुरैस्सार्धे हरिणा ब्रह्मणा तथा ।

दिमाचलसमुद्दिष्टं स्वस्थानमगमन्मुदा ॥

And Siva (Sankara) also gladly arrived at the place assigned to him by the Snow Mountain (Himachala), along with Vishnu and Brahma and the (other) gods.

शिवामलङ्कतां सकृदिशब्दत्तविभूषणैः ।

पथश्रे स्नापयित्वा तां भूषयित्वा च सर्वथाः ॥

And they decorated Parvati with the jewels presented by Siva, after first giving her a bath and bedecking her completely (with dress and ornaments).

अथ तं सुमये ज्ञात्वा कन्यादानोचितं गिरिः ।  
द्विजांश्च प्रेषयामास शिवायनयनकाम्बया ॥

ते ज्ञात्वा प्रार्थयान्चक्रुदिसां विष्णवादिकानपि ।  
कन्यादानोचितः कालो वर्तते नम्यतामिति ॥

Then knowing that it was the proper time for giving his daughter (in marriage), he (the Snow Mountain) joyously sent Brahmins for the purpose of bringing Śiva. And they went and requested Śiva and Viṣṇu and others also, saying: "It is now the proper time for the gift of the girl; please come."

ते तच्छ्रुत्वा सुरास्त्रवे [मुने] विष्णवाद्योऽग्निलः ।  
पुरस्कृत्य प्रभुं जम्बुद्विपा परमया भिताः ॥

And when they heard it, all the gods, Viṣṇu and others, without any exception, started, in great splendour, with the Lord in front (of them).

हिमाचलोऽपि संव्रतं सदैवगणमोत्तरम् ।  
ब्रह्मविधिवद्भक्त्या बीराजमवाकरोत् ॥

And the Snow Mountain (Himachala) made his obeisance duly and with devotion to the Lord, who had come with the assembled gods; and waved Arati (lit camphor) before him (Śiva).

पुरोचसा कृत्वा विवा शङ्कराय महात्मने ।

मधुपर्कादिकं यत्कृत्यं तत्तत्कृत्यं मुदा ॥

With the help of his preceptor who knew the ceremonial, he gladly performed Madhuparka and whatever other rituals had to be done.

वत्र सा पार्वती कन्या वेदिकोपरि संस्थिता ।

तत्र नीतो महादेवः कृतं वपनमापणम् ॥

Where the bride Parvati was stationed on the altar, there the great God (Siva) was led; and the auspicious drum was played.

पार्वत्या वृत्तितो रुद्रो दृष्यन्नतकुशाम्बुभिः ।

समानर्चे शिवां शम्भुर्लौकिकानारसेवतः ॥

Siva (Rudra) was honoured by Parvati with curds and unbroken grains of rice and with *dhusa* grass dipped in (sanctified) water, and Siva (Sambhu), who delighted to follow the ways of the world, honoured Parvati.

तौ वै नीराजितौ लक्ष्म्यादिभिः स्त्रीभिर्विशेषतः ॥

Both of them had Arati (lit camphor) waved specially (before them) by Lakshmi and other women.

द्वैवं कलशमादाय मेना चाद्भोक्तुमाश्रिता ।

द्विमाद्रेश्च महाभाग वस्त्राभरणभूषिता ॥

The blessed Menā, who was beautifully dressed and decked with jewels, brought a golden pitcher and stood close by the side of the Snow Mountain.

पाद्यादिभिस्ततः शैलः प्रहृष्टः सपुरोहितः ।

ते वरं वरयामास वस्त्रचन्दनभूषणैः ॥

Then the Mountain, along with his preceptor, gladly requested him (Śiva) to be the bridegroom, by offering Padyama (water for washing his feet) and other honours, besides dress, sandal paste and ornaments.

ततो द्विमाद्रेष्वा प्रोक्ताः कालञ्चा द्विलसत्तमाः ।

विध्यादिकीर्तने चक्रुः प्रीत्या परमनिर्मुक्ताः ॥

Then, requested by the Snow Mountain, excellent Brahmins, who knew the particulars about the hours, gladly made a recital of the *śīkṣā* and other particulars (pertaining to that moment) and were supremely happy

इमां कन्यां तुभ्यमहं ददामि परमेश्वर ।  
 भावार्थं परिगृह्णीष्व वसीत् सकलेश्वर ।  
 तस्मै रुद्राय महते मन्त्रेणानेन वलवान् ॥  
 हिमाचलो निजां कन्यां गिरिजाकरपङ्कजम् ।  
 जग्राह स्वकरेणाशु ब्रह्मणः परमेश्वरः ॥  
 क्षिति संस्पृश्य कामस्य कोऽशदिति मनु [मनु] ।  
 पपाह शंकरः प्रीत्या दर्शयन्लौकिकीं गतिम् ॥

"I give this maiden to you, O Supreme Lord; accept her as your wife. Be gracious, O Lord of all!" With this *mantra*, the Snow Mountain (Himachala) gave his daughter to the great God Śiva (Rudra). And the Supreme Lord, who was gracious, grasped the lotus hand of Parvatī (Gērijā) quickly by his hand, and touching the earth, he (Śaṅkara) uttered the *mantra*. 'Kamasya kodat', gladly indicating the custom of the world.

ततो वम्बुजनास्तस्य शिष्यां संपूज्य यत्किनः ।  
 बहुविधायां सद्गुण्यं संस्थाप्यानलमीश्वरः ।  
 होमं चकार तर्पयन्नेह संस्थाप्य पार्श्वीम् ॥

Then the kinsmen of that Mountain gave good presents to Śiva, after honouring Parvatī with devotion; and she too, with Parvatī on his lap, established the fire (on the altar) and offered oblations therein.

काश्याञ्जलिं दत्त्वा कालीञ्चाता मैनाकसंज्ञकः ॥

And Parvati's (Kali's) brother, known as Mainaka, offered the handful of fried rice (to the sacred fire).

अथ काली शिवधोभौ चकतुर्विधिवन्मुदा ।

षड्विपदक्षिणे [तात] सांकाचारं विधाय च ॥

भ्रुवस्य दर्शनं विद्याः कारयामासुराद्यात् ॥

Then both Parvati and Siva gladly went round the (sacred) Fire in the ordained manner, doing Pradakshina, setting (thereby) the practice for the world; and the Brahmins respectfully made them see Dhruva (the Pole Star).

ततो विद्याज्ञया वीं ज्ञापेकासनसमासितौ ॥

And then, by the command of the Brahmins, both of them seated themselves on the same seat.

अयो समीपमागत्य शैलेन्द्रनगरस्त्रियः ।

कृत्वा जयध्वनिं चक्रुर्ग्रन्थिनिर्मोचनादिकम् ॥

Then the women of that city of the Mountain-king came near them (the married couple), and uttered 'Jaya' (be victorious), and then, they performed the untying of the knot and other rites.

तस्मिन्नवसरे ज्ञात्वाऽनुकूलं समयं रतिः ।

सुप्रसन्ना च तं ब्रह्म शंकरं दीनघनसखम् ॥

At that juncture, Rati (the Goddess of Love) felt very pleased at heart, as she realised that the time was opportune; and she addressed Siva (Sankara), the friend of the lowly and the destitute:

सोऽस्यै स्वपियाद्येऽस्मिन्सर्वात्मप्रदायिनि ।

सोऽस्यैमपि मां नाथ कुरु दीनहृत्वाकर ॥

"On this festive occasion of your marriage, which gives happiness to all, make me also jubilant, O Lord, who are gracious to the unfortunate."

इति तद्वचनं श्रुत्वा ब्रह्मन्तोऽमृन्महेश्वरः ।

सुधादृष्ट्वा शूलसूती मसखी निर्गता स्मरः ॥

On hearing these words, the great Lord was pleased; and at a look from him (the wielder of the trident), which vivified like nectar, the God of Love (Smara) rose from the ashes.



पञ्चमे दिवसे प्राप्ते सर्वदेवा मुदाऽन्विताः ।  
 ब्रह्मसन्तो विवाहं च स्वधामानि व्युत्सताः ॥

On the fifth day (after the marriage), the gods, in their gladness, extolled the marriage, and then they went away to their own places.

इदमाख्यानमाख्यातं सर्वकामप्रदं शुभम् ॥

This suspicious story which has been told grants all desires.

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